A Christian's Journal. OR Brief Directions FOR DEVOTION AND CONVERSATION.

Brevis Prædicatio, longa Comminatio, Actio perpetua.
Denique quid verbis opus est, spectemur agendo?

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BRITISH
MUSEUM

TO THE

Right Honourable

The LADY

PHILIPPA MOHUN,

Baroneſs of *Oakhampton.*

Madam,

I *Humbly preſent to your Ladyſhip theſe few Gleanings, which I have gather'd and ty'd up into this*

little Sheaf. I *am not aſham'd to acknowledge, that much of it is none of my own: In Divinity, all men muſt be Borrowers; and no man knows more, than what is Reveal'd; the Ambition of Diſcovery, has been one of the chiefeſt grounds of thoſe many Hereſies and Schiſms, with which the World is at this day over-run, and the Church divided.*

vided. And to me 'tis no great wonder, when men diſpute Wiſdom with their Maker; when ſoaring Wits will not ſtoop and ſubmit to the plain Truths of the Goſpel, but think themſelves able to correct Scripture, and find out more New, and Eaſie wayes to Heaven, than our bleſſed Saviour, or his Apoſtles, have ever in-

inform'd the World of; that so many Wander, and Miscarry.

You have here, Madam, set down the thoughts of several Learned Divines, upon the same Subject; Various Rules, from divers Hands, directing our Practice; and yet all of them so Weighty, as I doubt not but your Ladyship will confess, few of them could have well been

been omitted: You will find men, of different Opinions here, All consenting to further Holyness of Life.

It is the mischief, Madam, of our Days, that men are too much of a Party in Religion; and regard not so much what is said, as who is the Preacher: So that 'tis as dangerous to quote Charnock, *or* Owen *in the Pulppit as*

as Mead, *or* Sanderſon *in a Meeting. This, Madam, is one Reaſon why* I *conceal Mens names; that the Reader may be no way byaſs'd by them: And* I *have indeavour'd ſo to mingle different Parties, that 'twill not be very eaſie to diſcern the Biſhop from the Doctor, or the Coat from the Caſſock; that ſo men, that are ſet upon Quarrels, may Fight*

in

in the dark, where 'tis odds they miſtake their man. And this, Madam, is the only excuſe I have, for hiding my ſelf in the Croud of your Admirers; among whom you have not,

Madam,

Covent Garden, Sept. 15. 1683.

A more Real humble Servant.

Errata.

P. 31. *l.* 13. *for a, r. as.*
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CAP. I.

Introduction.

THE best way to *Sect.* 1.
please God, the neareſt, and readieſt way to Heaven, and to get a chearful Heart in the mean time till we come thither, is to walk with God in all Uprightneſs, to live by Faith, which is to frame our Life according to the Will of God revealed in his Word. This God commands to *Abraham*, *Gen.*

17. 1. *I am God all-sufficient, walk thou before me, and be thou upright.*: This is commended to us by a Cloud of Examples; of *Enoch*, *Noah*, *Job*, *David*, *Zacharias*, &c.

Then a Man is said to walk with God, when he daily goes on to repent of his Sins past, when he believes in Christ for Pardon, and believes his Word for Direction; when he sets God before him, and walks always as in his presence; not after the Flesh, but Spirit; not *to the will of Man, but God.*

Sect. 2. Every day is a little Life,

Life, bound with the Night and Morning, as with Birth and Death: one Day is the Brief of the whole; and the whole, but a Day repeated. A good Christian first turns himself to God, by Prayer alone, then with his Family, then to his Calling, to his Society, Eating and drinking, and at Night returns to his rest; in all these walking Godly, Soberly, and Righteously. This is the sum of Life, and of the ensuing Manual, wherein Directions are offered for each of these particulars,

which may not be without their use, especially to such who are not better provided.

How to begin each Day.

IN the Morning when you awake, accustom your self to think on God; or something in order to his Service; let thy first thoughts be for Him, who made the Night for Rest, and the Day for Travel; who has given thee rest, preserved thee while thou slept, and renews his loving kindness to thee every

every morning; thankfully acknowledge the Mercies thou haſt received, and earneſtly pray for thoſe thou ſtandeſt in need of. Prayer is the beſt Key to open the Morning, and the ſureſt Bar to ſhut up all at Night. A Heart early perfumed with Gods preſence, will ſavour of him all the day after.

Ariſe as early, as the neceſſity of thy Body or Mind will permit; according to the Example of our Bleſſed Saviour, *Joh.* 8. 2. *Matth.* 1. 35. This Practice will be for

the Health of thy Body, for the advantage of thy Spiritual and Temporal estate; hereby thou wilt have the day before thee, and gain the fittest season, and large Portions of time, for the exercise of Religion, and works of thy Calling: besides, thou wilt be more able and active for any employment. Too much Sleep hurts the Brain, dulls the Wit, impairs the Memory, and makes a man more slothful; like the Drunkard who becomes more dry, through excess.

The

The time betwixt your waking and ariſing may profitably be employed in occaſional Meditation.

While your Body is dreſſing, (not with effeminate Curioſity, nor yet with rude Neglect) let your Mind addreſs her ſelf to her enſuing Task, bethink what is to be done, and in what order: and becauſe every day thou ſhalt ſurely be aſſaulted by the World, the Fleſh, and the Devil, fail not to put on thy Spiritual Armour,

prescribed *Ephes.* 6. from the 12. to 18. that thou mayest be able to resist. Consider what temptations thy Business or Company are most likely to lay thee open to the day following, and Arm thy self with Resolution against them: And again, what occasions of doing Service to God, or Good to thy Neighbour, are most likely to present themselves; and resolve to embrace them.

And Lastly, thou may'st consider thy self with thy Equals either in Estate, Age, or other Circumstances,

ſtances, what are thy particular failings, what thy Natural Infirmities, what thoſe things are in thy Words, Actions, Behaviour, and whole manner of Life, which diminiſh thy Reputation, and make thee leſs than thy Equals; and what thy aims and ends are, with the Rules of Life thou haſt ſet thy ſelf.

This is likewiſe a fit time to call to mind what Rules we are to obſerve in our Apparel; That they be for Health, Honeſty, Comlineſs: that we go rather with the loweſt, than high-

eſt of our Place and Quality. That the Faſhion be neither Strange, Immodeſt, Singular, Ridiculous, nor we the firſt in it. That neither the making nor wearing ſavour of Pride, Lightneſs, Curioſity, Laſciviouſneſs, Prodigality, Covetouſneſs; but ſuch as becomes Holineſs, Wiſdom, and Honeſty; following the Example of thoſe of our own Rank, that are moſt Sober and Diſcreet.

Directions for Closet Devotion: *And first for* Reading.

HAving thus begun the Day, that thou mayst walk with God the remainder of it, it will be needful first to renew thy peace with God, and then keep it. To this end as soon as thou art ready, (if unavoidable necessity hinder not) retire to thy Closet, and there in a more solemn manner offer thy morning Sacrifice of Prayer and Thanksgiving, according to the Command

Command, *Matth.* 6. 6. And that these may be the better performed, prepare thy self by Reading, and Meditation; for though these be distinct Exercises, yet are they most properly joyned together, since they mutually help and assist each other.

That day is lost, whereof some time is not improved, in searching Gods Holy Word, those Divine Monuments: other Books thou mayst turn over out of choice; this thou must read out of Duty, *Luke* 16. 29. *They have* Moses

and the Prophets, let them hear them: And *John* 5. 39. *Search the Scriptures:* And *Deuteronomy* 31. 11. *Thou shalt read this Law before all Israel, that they may hear it, that they may learn, and fear the Lord God, and keep and observe all the words of this Law:* So also the 6. and the 61. *And these words which I command thee this day, shall be in thy Heart, and thou shalt rehearse them continually to thy Children, and shalt talk of them when thou tarriest in thy House, and as thou walkest by the way, and when*

when thou lyeſt down, and riſeſt up: Thou ſhalt bind them for a ſign upon thy hand, and they ſhall be as Frontlets between thine Eyes; alſo thou ſhalt write them upon the Poſts of thy Houſe, and upon thy Gates.

Firſt therefore, when you read this Word, lift up your Heart to God for his Leave and Bleſſing, for the Spirit of Underſtanding and Wiſdome, that your Mind may be more inlightned, and your Heart more ſtrengthen'd with Grace, by it; for this Word is Spiritual, and contains the

the hidden things of God in a Myſtery: in which reſpect, 'tis a Sealed Book to thoſe that have not the help of the Holy Spirit. Then you read the Word aright indeed, when you have the ſame frame of Heart as the Holy Pen-men had in the Writing of it.

Read the Word with Hunger and Thirſt after Knowledge, and growth in Grace: and as the means ordained of God for this end.

Read it with a Reverend and Humble, with a tractable and honeſt Heart, trembling at the Judg-

Judgments againſt Sinners, rejoycing at the Promiſes made to the Penitent, willing, and reſolving to obey the Commands. This is the beſt help, and Art of Memory: for exceeding Joys, Griefs, Hatred, and Deſires, &c. do leave the deepeſt impreſſions upon us; we do not ſoon forget the Sickneſſes and Pains we have gone through, and the ſhorteſt Wit can remember where he laid his Gold.

Compare your ways with the Word, bring them to the Rule, ſee how they and that agree,

be

be thankful for any Conformity, humbled and grieved for any Failing, fly to Christ to make your Peace, and resolve to look better to your ways for the time to come.

Advise about, and resolve upon the means, to bring all into practice; especially those Duties which are laid before thee in thy present reading; Observe the very expressions of Scripture, for they are very useful in Prayer, and do often carry a secret Emphasis in them, that will greatly comfort, and affect the Heart that considers them. In

In reading ſtill keep *Jeſus* in thine Eye, as the End, Scope, and Subſtance of all the Scripture, in whom they all are *Yea*, and *Amen*.

Meditate on, and ſtrive to find out the meaning, and mind of God, in each particular Scripture: and to prevent miſtake and wreſting of Scripture to your hurt, get firſt a clear knowledge of the Grounds and Principles of Chriſtian Religion, and indeavour to frame your Life according to the more eaſie, and known Scriptures. Secondly, Be much in hearing

hearing the Word read in Publick, and Interpreted by a Learned, and Faithful Miniſter: Let not God's publick Ordinances be either condemned or neglected, for the ſake of Reading, Prayer, or any other private Duty. This will rather bring a Curſe, than a Bleſſing. And, Laſtly, as above, Cheriſh an humble and honeſt Heart, reſolved to obey when you know God's Will, *Joh.* 7. 17. *If any man will do his will, he ſhall know of the Doctrine whether it be of God.*

There

There is not in the World such another Book, as this Book of God; no Word of like Authority, Holiness, Wisdom, true Eloquence, Power, and Eternity; no Book that aims at Gods Glory, and the Salvation of Mans Soul, like this: It discovers our misery by sin, with the perfect Remedy; it propounds perfect Happiness to us, and affords the Means to attain it: 'Tis mighty, through God, to prepare for Grace; 'tis the immortal Seed to beget us unto Christ, the Milk and strong

ſtrong Meat to nouriſh us up in him, and the only Phyſick to recover the Soul from all Spiritual Diſeaſes. By it Chriſt giveth light to the Blind, hearing to the Deaf, ſpeech to the Dumb, ſtrength to the Weak, health to the Sick; yea, by it he doth caſt out Devils, and raiſe Men from the Death of Sin. This is that Book alone, that contains all the rich Legacies bequeath'd us by our dying Saviour: 'Tis his laſt Will and Teſtament, Sealed with his own Blood, *Heb.* 9. 15. This

is

is the *Magna Charta*, or Great Statute Book of the Kingdom of Heaven; containing in it all the mighty Priviledges and Immunities of Gods Children. 'Tis the Hammer, the Fire, the Sword, the Plow, the Seed, the usual Instrument the Holy Ghost makes use of, to build up, pull down, to plant, purge, and cleanse; by it we have an Inheritance among them that believe, and are Sanctify'd, and Presented to God, without spot or wrinkle. In short, 'tis the Perfect Rule of Faith and Manners.

ners. Let any Man but ſeriouſly and impartially conſider the Precepts contained in the word of God, he ſhall aſſuredly find the beſt Direction in the World, for all kind of Moral and Divine Wiſdom: There are not in all the other Books of Morality together, ſo ſound, deep, certain and evident Inſtructions of Wiſdome, (yet moſt ſtrictly joyned with Innocency and Godlineſs,) as in this one Book.

Of

Of Prayer.

PRayer is a Religious representing of our Will, and pouring out our Hearts before God; 'tis the Souls Pulse, and shews the state of the Heart: If Spiritual Life be weak in us, our Prayers will be so too. We do not pray to God, that we may make known our desires to him, as if he were not acquainted with them, for he understands our Thoughts afar off; neither that we may move him to accept and grant our desires,

ſires, for with him there is no Change, or Shadow of turning: but that we may by our Prayers obtain that of him, which we believe he is willing to beſtow; Prayer being a neceſſary means, both for God's Glory, and our good, 1 *John* 5. 14. *This is our Confidence which we have towards God, that if we ask any thing according to his will, he heareth us.*

When therefore thou art about to pray, Firſt look into your preſent State, and inquire how all things ſtand between God and you; mark

whatsoever occurs between your set times of Prayer, the Providences of God, or Sleights of Satan, what sins you have committed, what Graces you want, and what Fresh Favours God has bestowed.

Tune thy Thoughts and Affections, wind and Screw them up, when thou comest to Duty. This is that *Zophar* advises, *Job* 11. 13. *to prepare the Heart, and then to stretch forth the Hands.*

When you are about to address your self to God in Prayer, Fix your thoughts

thoughts upon some particular Subject to inlarge upon. There is no question, if you observe your condition well, but you have somtimes one errand to God, somtimes another: whether it be to confess some predominant Sin, to beg Pardon of, and Power against. You may have in your Eye some Grace which you stand in more than ordinary need of, and observe your own weakness, and defect in. Run not out into Generals only, for you cannot speak to God of all things at one time; but consider

the Present Case of thy Soul, and what busines you have to go to God about at that time: in a particular manner enlarge your thoughts on that Subject, and follow it home, till you feel your heart warm'd and affected.

Implore and expect the Spirit's assistance, and let thy whole heart be engaged in this work.

See what thou dost be according to Gods will, and have a Warrant from his Word: A Command is our Warrant, a Promise is our Incouragement, and an Example our

our Tract, the Foot-steps of the Flock wherein we must walk.

Improve your Advocate: This is the Principal part of all our Religion, and especially of Prayer, to depend wholly upon the Righteousness, and Intercession of Christ Jesus, for access to, and acceptance with God.

Be not slight, formal, and cursory, in calling your Sins and Duties, Gods Favours and Promises, into a bare and Fruitless remembrance: if the Heart be not affected with Anger, Fear, Grief,

and Shame, for Sin; with Joy, and acknowledgment of being beholden to God for his Favours, with Hope and Confidence in him, in remembrance of his Promises; if it be not gain'd to a new Resolution to Reform what is Faulty, and to endeavour after more exactness, all your preparation is nothing: Nay, Sin will gather Strength upon you thereby; like idle, Sturdy Vagrants, who, when brought before the Magistrate, if he either say little to them, or only give them threatning

ning words, but never makes them ſmart for their Offences; they grow thereby ten times more inſolent & lawleſs.

Keep up Spiritual Frames out of Worſhip; the Fire was to be kept alive upon the Altar, when Sacrifices were not Offer'd, from Morning till Night, from Night till Morning, as well a in the very time of Sacrifice. One well adviſes, to be ſuch out of Worſhip, as we would be in it: any thing that does unhinge, and diſcompoſe our Spirits, is inconſiſtent with Religious

gious Services, which are to be perform'd with the greateſt ſedateneſs and gravity. All irregular Paſſions diſturb the Serenity of the Spirit: and tho they be allay'd, yet they leave the heart ſome while after, like the Sea, rolling and ſwelling after the Storm is ceaſed. Ill company leaves a Tincture upon us in Worſhip. *Ephraim hath mixed himſelf with the People, Hoſea* 7. 8. *He is a Cake not turned.* This will make our Hearts and Lives half Dough, as well as half Baked. Theſe, and the like

like, make the Holy Spirit withdraw himself, and then the Soul lies like a Wind-bound Vessel, that can make no way: When the Sun departs from us, it carries its Beams along with it; then Darkness spreads it self over the Earth, and the Beasts of the Forest creep out.

Be much in Secret Ejaculations to God: These are the purest flights of the Soul, that have more of Fervor, and less of Carnality. As frequent sinful Acts strengthen habits of Sin; so frequent Religious acts

acts strengthen habits of Grace.

Excite and exercise particularly a Love to God, and a Dependance on him. The Soul that loves God, when it has to do with him, can mind nothing else during such Impression.

Nourish right apprehensions of God in thy mind. Consider thou art drawing nigh to God, the most amiable Object, the best of Beings, worthy of infinite Honour, and the highest Affections thou canst give: a God that made the World by a Word, that upholds

upholds the great frame of Heaven and Earth, a Majesty above the Conceptions of Angels. View him in his Greatness, and Goodness, that your Heart may have a true value of the Worship of so great a Majesty, and count it the most worthy employment to attend upon him. A Fear of God will make your Worship serious; a Joy in God, durable; your Affections will be rais'd, when you represent him in the most reverential, indearing, and obliging Circumstances. We Honour the Majesty

ſty of God, when we conſider him with due Reverence, according to the greatneſs and perfection of his Works: And in this Reverence of his Majeſty, does Worſhip chiefly conſiſt. Preſerve a ſtrong Sence of the Omniſcience, and Omnipreſence of God, who Judges thy inward Affections, and is as really preſent with thee, as if he were Viſible.

Take heed of inordinate deſires after the World: it dulls the Word, and ſtifles all Spiritual breathings after God in Duty.

Be

Be deeply ſenſible of thy preſent wants, and the ſupplies thou mayeſt have in Worſhip. Is it pardon thou deſireſt? Apprehend then the blackneſs of Sin, with the aggravations thereof, as it reſpects God: be deeply ſenſible of the want of Pardon, and the worth of Mercy; indeavour to get your Affections into ſuch a frame, as condemned Men would be, and as you have ſeen ſome dying Men have. Conſider thou art now at the Throne of Gods Grace, but muſt ſhortly be at the

the Bar of his Justice: indeavour to stir up the same affections now, the same fixedness and earnest Pleading for Mercy, which thou mayest suppose forlorn Souls will have at Gods Tribunal.

If thou couldest apprehend God as an angry, and offended Judge; or didst see the riches of his Mercy, and his glorious out-goings in the Sanctuary, the blessed Doles he gives out to those that Spiritually attend upon him: both the one and the other would make thee perform thy Duty humbly, sincerely, earnestly,

earneſtly, and affectionately; waiting upon him with thy whole Soul, to have Miſery averted, and Mercy beſtow'd. Chriſt does not preſent any Man's Caſe and Duties without a ſenſe of his wants; and ſhall we our ſelves have none of our own?

Affect thy Heart with what ſupplies thou haſt had in former Worſhip. The *Iſraelites* would not have been at leiſure for Idolatry, had they preſerv'd the Senſe of the Majeſty of God, diſcovered in his late Thunders at *Sinai*.

If

If any thing intrudes that may choke thy Worship, cast it speedily out: We cannot hinder the Gnats from buzzing about us, when we are in our Business; but we may prevent them from setling upon us.

Lay hold on the most melting opportunities: when thou findest thy Heart in a more than ordinary Spiritual Frame, look upon it as a call from God to attend him. Such Impressions and Motions are God's voice, inviting us into Communion with him, in some particular act of Worship; and

and promising Success in it, *Psal.* 27. 8. Be not always pouring out Words in Prayer: Pause, reflect upon, and indeavour to affect thy Heart, with all thou sayest; in silence wait for the elapses of the Spirit.

Examine thy self at the end of Worship, and chide thy self for any Carnality thou perceivest; review thy Duty, and examine the reason why thou wert so low, and Carnal. If any unworthy Frames have surprised thee in Worship, seek them out afterwards, call them to the Bar,

Bar, make an exact Scrutiny into the Cauſes of them, and let thine Anger and Indignation be raiſed againſt them, that thou mayeſt prevent their incurſion another time: Apply the Blood of Chriſt by Faith for thy Cure; and draw ſtrength from his Death, for the Conqueſt of them. Alſo be humble for them; for God will lift up the humble. Daily examination is an Antidote againſt the Temptations of the following day; and conſtant examination of our ſelves after Duty, is a Preſervative againſt

againſt vain incroachments in following Duties.

Labour eſpecially after theſe two things: To ſee the wants and imperfections that are in thy beſt Prayers, and abhor them; and in thy greateſt defects, ſee if thou canſt not find ſomewhat of Gods Spirit, that ſo thou mayeſt be truly perſuaded in both, That God will through the Merits of Chriſt pardon thy Wants, and accept the Work of his own Spirit. 'Tis a dangerous thing to think that God likes our Prayers well, when

when we do ſo, ſeeing they have unſeen defilements which pollute them: or on the other hand, to be perſwaded that God rejects them when we diſlike them.

In ſhort, Diligently watch and keep thy ſelf from all Sin, *eſpecially Surfeiting and Drunkenneſs*; *Luk.* 21. 34. and 53. Which make the Heart dull and heavy: Indeavour to grow in all God's Commands, and Faith in all his Promiſes: Keep in thy heart a Catalogue of thy own Sins, Wants and Infirmities, together with the

the ſins and wants of the Land, with the Tokens of God's wrath due thereto: Look at God's Holineſs, and what Holineſs he requires in Thee; and then at thy own unworthineſs of thoſe things thou beggeſt of him; thy Neceſſity, and Danger. For ſins that thou art in danger of, becauſe ſtrongly inclined to them; ask the overcoming of them, uſing all the means thereto, and avoiding the occaſion: ſo for any Grace you want, Importune God after the ſame manner.

manner. Never trust so much to thy Prayers, as to neglect any other means ordain'd by God for the obtaining of what thou desirest; But use them still more conscionably: neither ever trust so much to other means, as to neglect Prayer.

And thus having offer'd up thy Prayers to God, and committed thy self, and Cause to him, quietly rest in his good pleasure; according to the Example of *Hannah*, 1 *Sam.* 1. 18. and David, 2 *Sam*, 12. 20. Doubt not but God hath

hath heard thy Prayer, and in due time will grant what ſhall be moſt for his Glory, and thy Good: This is the meaning of the word *Amen*. Look after thy comings in, and gettings by Prayer; *I will direct my Prayer*, ſaith *David, and look up*.

How we are to conceive of God in our Devotions.

HOw to conceive of the Deity in our Prayers and Meditations, is both the deepeſt Point of all Chriſtianity, and the

the moſt neceſſary. So deep, that if we wade into it, we may eaſily drown; but can never find bottom: So neceſſary, that without it, both our Perſons, and ſervices are Profane, and Irreligious.

We are all born Idolaters, naturally prone to faſhion God to ſome Form of our own: whether of a Humane Body, or of an admirable Light; or if our mind have any other more likely and pleaſing Image. There are as many carved Images of God, as there are Minds of men: and as monſtrous

Monſtrous ſhapes as thoſe corruptious into which they would Tranſform him. Hence all Idolatry ſprang: Men ſet up vain Images of him in ther Fancy, before they ſet up Idolatrous Repreſentations of him in their Temples. The likening of him to Idols of Wood and Stone, and various Metals, was the fruit of an Idea erected in their own minds. Hence alſo all Superſtition receiv'd both its Riſe, and Growth: When we Mint a God according to our own complexion,

like to us in mutable and various Passions, soon angry, soon appeas'd, 'tis no wonder we invent ways of pleasing him, after we have offended him, and think to expiate the Sin of our Soul, by some Melancholy Devotions, and self-Chastisements. Superstition is nothing else, but an unscriptural, and unrevealed dread of God: When men imagin'd him a rigorous and severe Master, they cast about for ways to Mitigate him, whom they thought so hard to be pleas'd. All the Superstition this day

day living in the World, is built upon this Foundation: So natural it is for men to pull down God to their Imagination, rather than raise their Imaginations up to God, Hence arises all the diffidence of his Mercy, tho' they Repent; measuring God by the contracted Models of their own Spirit: as tho' his Nature were as difficult to pardon their Offences against him, as they are to remit wrongs done to themselves. And hence also all Presumption, the too common Disease of the World, springs:

All the Wickedneſs that is in the World, is nothing elſe but a preſuming upon God; ariſing from the ill interpretation of his Goodneſs, breaking out upon them, in the Works of Creation, and Providence. God's Patience is apprehended to be an approbation of their Vices: and from the conſideration of his Forbearance: they faſhion a God that they believe will ſmile upon their Crimes. A
Pſal. 50. 20 God they Fancy like themſelves, that would do as they would do: not be angry for what they

they count a light Offence. How does the unclean person represent him to his own thoughts, but as a Goat; the Murderer, as a Tiger; the sensual Person, as a Swine: while they Fancy a God indulgent to their Crimes, without Repentance?

First then, away with all these wicked thoughts, these gross Devotions, and without any mental Reservation, conceive of God Purely, Humbly, Spiritually, as of an absolute Being, without Form, without Matter, without Composition;

yea, as Infinite, without all limit of thought: let our Hearts Adore a Spiritual Majesty which we cannot comprehend, but yet know to be; let us think of him, as one whose Wisdom is his Justice, whose Justice is his Power, whose Power is his Mercy; and whose Wisdom, Justice, Power, Mercy, is himself: As Good, without Quality; Great, without Quantity; Everlasting, without Time; Present every where, without Place; containing, all things, without Extent;

and

and when our thoughts are come to the heighth, let us ſtay there, and be content to wonder in ſilence; and ſince we cannot reach to conceive of him as he is, let us be careful we conceive not of him as he is not.

But, beſides this awful apprehenſion of the Deity, we are to conceive of three Perſons in one Eſſence; not divided, but diſtinguiſh'd. There is nothing wherein the want of Words can grieve us, but in this: here alone, as we can Adore, and not conceive; ſo we can conceive, and

not utter. Think here of one Subſtance, in three Subſiſtences; one Eſſence, in three Relations; one *Jehovah*, Begetting, Begotten, Proceeding. Let our thoughts here walk warily, the path is narrow; and the conceit either of three Subſtances, or but one Subſiſtence, is Damnable.

Yet all this will not avail us, if we take not our Mediator with us; if we apprehend not a true Manhood, glorioufly united to the Godhead, without change of either Nature, without mix-

mixture of both; whose Presence and Merits must give passage, acceptance, and Vigour, to our Prayers.

Thus in Prayer God is to be known and consider'd of, in the distinction of Persons, Father, Son, and Holy Spirit; and Ordinarily our Prayers must be directed to the Father, by the Son, through the help of the Holy Ghost: *John.* 16. 23. *Whatsoever you ask the Father in my name, he will give it you. Ephes.* 5. 20. *Rom.* 8. 15, 27. *We call God Abba Father by the Spirit which*

makes Intercession for us. For such is the Divine dispensation of God, the Father, Son, and Holy Spirit, that tho' they are but one indivisible Essence, and whatsoever any one does out of himself, the very same do the others also; yet they sustain different Persons and Offices, (as we may say), and do the same things in different and distinct Order: yet so as the naming of one does not exclude, but necessarily include the other. In Prayer, the Father sustains the Person and Place of him that is offended by

sin,

ſin, that muſt be appeas'd; and does hear, and grant Requeſts: 1. *John.* 2. 1. *If we ſin, we have an Advocate with the Father.* The Son ſupplies the Place of a Mediator, and Interceſſor, by whom Requeſts aſcend, and become acceptable to the Father: *John.* 16. 23: *Revel.* 8. 3. *He is the Golden Altar, upon which the Prayers of all Saints are Offer'd, and aſcend as Incenſe. John* 14. 6. *No man can come to the Father, but by me.* He is appointed of God, to us; and, being both God and Man,

Man, is a fit, and all-ſufficient Mediator between God and Man: without him no man's Perſon, or beſt Actions, by reaſon of their many Imperfections, can be acceptable.

The Holy Ghoſt does ſupply the Office of a Teacher and Aſſiſtant, to help our Infirmities, and in us to make our Interceſſions and Requeſts for us, that they may be Offer'd to the Father, by the Interceſſion of the Son: *Rom.* 8. 26. *We know not what to pray for, as we ought.* If the Spirit do not work together

together with our Prayers, there would be no goodneſs at all in them: no, not ſo much as Truth and Uprightneſs, without which Chriſt will not offer them to his Father for us; therefore Prayers muſt be made in the Spirit, and through his help.

And thus Chriſt, by the Office of his Mediation and Interceſſion, is an Advocate to his Church, and does in Heaven apply his Merits, and further the cauſe of our Salvation, with his Father. And the Spirit alſo is an Advocate, by Energy

Energy and Operation, by Instruction and Assistance, by his Counsel and Inspiration inabling us to manage our own business, and plead our own Cause: he does not indeed interceed, nor appear before God in Person for us, as Christ does; but makes Intercession in, and by our selves, giving us access unto the Father, imboldening us in our Fears, helping us in our Infirmities, and bringing those things which were blotted out, and forgot, into our remembrance: Admonishing and Directing us how

Ephes. 2. 18. *Hebr.* 10. 15. 19. *John* 14. 26.

how to order and ſolicite our own buſineſs, what Evidences to produce, what Witneſſes to prepare, what Offices to attend, what preparations to make, againſt the time of hearing. And laſtly, he makes up Failings by his Wiſdome, and gathers Arguments to further our Suit, which we our ſelves obſerv'd not. So when we know not what to Pray, nor what to do, when in our own apprehenſions the whole buſineſs of our Peace and comfort lyes a bleeding; the Spirit does

then help our Infirmities, presenting Arguments by secret intimations, by deeep and unexpressible groans, unto him who is the Searcher of hearts, and who knows the mind of the Spirit, which we our selves cannot express. Thus as an Infant cries and complains, for want of sleep, and yet knows not that it is sleep which he wants; as a sick man goes to a Physician, and complains that some Physick he wants, but knows not the thing he asks for: So the soul of a Christian, by the assistance

assistance of the Spirit, is incourag'd to request things of God, which yet of themselves do pass the knowledge and understanding of those that ask them. Hence the Holy Ghost is call'd another Comforter, because he supplies the Corporal absence of Christ, brings him down to a Christian, Forms him in his heart, evidences him, and the Virtue of his Passion and Resurrection, in the powerful dispensation of his Holy Ordinances: therefore when our Saviour speaks of sending the Holy Spirit, he

Rom. 8. 26. *Ephes.* 3. 19. *Phil.* 4. 7. 1 *Cor.* 14. 13. *Joh.* 14. 16.

he adds; *I will not leave you Comfortless, I will come to you: when the World sees me not, you see me. John* 14. 18, 20.

Now because of this Order of the Deity, the Father being first, and because of the different Places they sustain in the work of our salvation; the Counsel and Will of all three is, That the Father should be Pray'd unto, and Worshipp'd in the only Mediation of the Son, through the Holy Spirit: and therefore the Father is fitly nam'd alone; because the Son, by Voluntary dispensation

tion, has the Part of a Mediator, and the Holy Spirit the Office of an Instructor, teaching us what to Pray.

In Wishing the effecting of things, it is not necessary to name any Persons; 1 *Chron.* 4. 10. *Oh that thou would'st bless me indeed, and inlarge my Coast.* Somtimes 'tis lawful to name indefinitely; *Acts* 4. 24. *Lord, thou art God, who hast made Heaven and Earth.* It is lawful also, when we name Persons, to name only one, or two: provided we name not one, as excluding the

Act. 22. 24

the other two; nor two, as excluding the third. 2 *Cor.* 13. 14. *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all.* The Apostles begin their Epistles thus: *Grace and peace from God the Father, and our Lord Jesus Christ.* *Acts* 7. 59. *Stephen* pray'd, *Lord Jesus receive my Spirit.* If we exclude the other, while we fix our heart upon one; our Prayer is Sin: if we retain all, and mention but one, we offend not. Lastly we may name the

Spirit

Spirit before the Son, and the Son before the Father, and *Saint Paul* more than once names the Son before the Father; *Now our Lord Jesus Christ, and God, even the Father, comfort your hearts.* 2 *Cor.* 13. 14. 2 *Thes.* 2. 16. *Revel.* 1. 4. 5.

Here we may add the Rules we are to observe in calling upon God. As first, that we call upon him, by those Titles by which he has been pleas'd to make himself known unto us in his holy Word. That we consider of him in Prayer, as an All-sufficient God,

God, and see in him the
Ephes. 1. 17. things we desire. The Saints still set God before them, as having that in him for which
Acts. 4. 24. they pray. We must call upon God by such Names, Titles, and Descriptions,
Psal. 86. 15, 16. as are most apt to inflame Desire, stir up Reverence, confirm Faith, or incourage the Heart; according as our necessity and disposition do require. If many and general requests be to be put up; then such Titles and Names must be used, as may perswade us we shall be heard in all. If particular requests be presented,

ſented, then choice is to be made of ſuch Titles and Names, as may help the heart in that particular. It is neceſſary for one that would make a good entrance into Prayer, to acquaint himſelf with the true underſtanding of the manifold Names and Deſcriptions of God, recorded in Scripture; and then to make choice of ſuch to name him by, as are ſpecially to be exercis'd in granting his requeſt, and moſt fit to incite Reverence, and confirm Faith. Laſtly the expreſs Command of God forbids

*Gen.*24.12
*Acts.*1.24.
Pſ. 94. 1.
2 *Ch.*20 6.
Dan. 9. 4.
Iſa. 64. 8.

bids to Worship him by any Image, or Similitude. And he himself, in many places of Scripture, shews how severely he will punish them that give his Glory to dumb Idols.

Deut. 4. 16, 17. *Exod.* 10. 4.

Of Family Government.

If thou art Master of a Family, be watchful over thy Charge, with all diligence and faithfulness.

Instruct thy Children, and Servants, in the knowledge of God.

Pray

Pray with them, and for them:

Bring them to Gods Ordinances.

Prevent, and remove, all occaſions of their hearing, ſeeing, or doing Evil.

But above all, be ſure to go before them in a good Example. If a Maſter be a Swearer, Drunkard, or the like, 'tis madneſs for him ever to expect a Sober Family: his Houſe ſhall be a Den of Swearers, Drunkards, and Whore-maſters, &c.

Auguſtus his Court is fill'd with Scholars; *Tiberius's* with Diſ-

semblers, and *Julian's* with Apostates.

Duties relating to our Calling.

YOur Closet-Devotions, and Family-duties, being perform'd, we are in the next place to set about the work of our Calling: The Law impos'd upon *Adam* binds all his Posterity; *In the sweat of thy Face thou shalt eat Bread, till thou return unto the Ground.*

First then, adventure not

not on any course, without good assurance that it be in it self Lawful; *Acts.* 9.25. *Ephes.* 4. 20.

Make not a Calling of that, which was never made to be one. There are many things Lawful to do, which are not Lawful to Live by: Lawful as Delights, and Recreations; which are not Lawful as Callings.

Resolve not upon that for thy Calling, which is rather hurtful, than profitable to the Common-wealth.

Chuse that Calling which is fittest for thee: when thy Inclination,

Education, and Gifts, concur in one and the ſame Calling; that is ever ſo.

If thou art altogether averſe to that Calling, for which thou haſt been bred up, and deſign'd; chooſe then the neareſt of kin to it that thou canſt like, that ſo thy education and time may not be loſt: Thus one bred up for the Miniſtry, may make choice of ſome other Profeſſion that hath to do with Learning; as Law, Phyſick, or the like.

Ever begin, and end all thy Works with Prayer,

er, begging God's bleſſing on thy Labours, and commending all thy indeavours to him that muſt either wither, or proſper them: Likewiſe upon any unexpected accident, or when thou doubteſt what to do, go to God for direction; make known, and commit thy Caſe to him: he hath not only wiſdom for thy Salvation, but for thy outward direction. too.

Carefully avoid all Covetouſneſs; whereby men deſign no farther end, than the meer gathering of Wealth and

Riches. This is the root of all evil. Would'ſt thou remedy it? Reſtrain thy Affections from the World; keep thy deſires within Compaſs; and, as the Scripture terms it, *without Covetouſneſs, being contented with what thou haſt, Heb.* 13. 5. Labour to ſee a particular Providence of God in all things that come to paſs, and befall thee: Health or Sickneſs, Riches or Poverty, Liberty or Bondage. He raiſeth up, and pulleth down; he only giveth Power to get Wealth, and taketh it

it away again at his pleaſure: He Ruleth the Kingdoms of the Earth, and giveth them to whom he pleaſeth. Aſſure thy Conſcience that God is thy Father and Portion, and that all things befall thee by his holy Will, and Fatherly Providence and Appointment: Seek no more than the things which are neceſſary and ſufficient, even Food convenient. And laſtly, raiſe your Affections from the World, to better things.

As carefully ſhun all Injuſtice; whereby men

abuse their Calling, to the hurt and hindrance of others. *Luk.* 19. 8. For prevention, consider this Sin is against the express Word of God; 1 *Thessal.* 4. 6. *Let no man oppress, or defraud his Brother in any matter; For the Lord is the avenger of all such things:*

*Tit. 2. 11. * That it makes all our Worship and Service abomination; *Esay.* 1. 13. to the 17. That the Curse of God follows the practice of it; *Deut.* 25. 16. *Thou shalt not have in thy Bag two manner of Weights, a great and a small; nor in thy House*

Houſe divers Meaſures: But thou ſhalt have a right and a juſt Weight, a perfect and juſt Meaſure ſhalt thou have; For all that do ſuch things, and all that do unrighteouſly, are an abomination to the Lord.

Beware of Ambition; whereby men think better of themſelves, than there is juſt cauſe, become malecontent with their Condition, and ſeek for themſelves greater and better Things and Places. Examples of this we have in *Adam*, and *Abſalom*, &c. One of the beſt Remedies in

World for this Diſeaſe of the Mind, is the ſerious conſideration of our ſelves, what we are, in reſpect of our Bodies, but Duſt; in reſpect of our diſpoſitions, altogether ſet on Sin; and in our Places and Callings, at beſt but weak and worthleſs Inſtruments in the hand of God: the meaneſt of ten Thouſand.

Be not evercome with Envy; let not thy heart pine away to ſee others placed in a better condition than thy ſelf: Conſider, that all cannot have Rich, Eaſy, and Honourable Employs; the

the neceſſity of the whole requires that ſome ſhould drudge in baſer and meaner Offices: the higheſt Callings were not ordain'd for the maintenance of Pride, or private benefit of Man; but for the common good. There ſhould be no ſhame of that, whereof there can be no want: were there none to grind at the Mill, there would ſoon be none to ſit on the Throne. Grudge not thy own Lot; for not the meaneſt calling, but is a Service unto Chriſt, *Coloſſ.* 3. 24. and has a promiſe of a Bleſſing,

sing, 1 *Corinth.* 12. 22. Neither envy thou another's; for not the greatest, but is attended with Worldly Vexations. Remember, Envy is a denyal of Gods Providence: To be sad at the Temporal Goods or Gifts of another, as counting him unworthy of them, is a reflection on the Author of those Gifts, and an accusing Providence of an unjust, or unwise distribution. This temper is peculiarly the product of self-love, which affects the Principality of the World, and the Conduct of God in

in diſtributing his Goods; that he muſt not give, but to whom we pleaſe. It ſeems to be a companion of our firſt Parents pride; they envyed God a Felicity by himſelf, they would be like him, they would be as Gods: This temper we are all too ſubject to, *Pſalm.* 37. 1.

Shun Impatience; which is a diſquietneſs of mind, ariſing from the continual troubles that are incident unto all conditions, making men Weary of their Place, and condition of Life. Conſider, for Remedy,

Remedy, that the Impatience is a contempt of God's Government: Labor is the condition of our being; we had not been, but that we might be ſtill buſy: There is no Art, but has its Labor; which varies in meaſure, according to the will of the doer: difficulty is not ſo much in the Work, as in the Agent; that which you complain of, has been undertaken by others, not with facility only, but pleaſure: and what you chooſe for eaſe, has been abhorred by others, as tedious. Never think

to

to detract from your Buſineſs, but add to your Will; beſides, Hours never go away ſo merrily, as in the Fellowſhip of Work: There is a tediouſneſs in doing nothing. But above all, take heed of fretting at God's management of thy own particular concerns: this may lead thee to a curſing God; and is indeed an initial ſecret ſwelling againſt him, and flying in his Face, *Iſa.* 8. 12, 21. *He ſhall curſe his King and his Gods.*

Guard thy ſelf eſpecially againſt thoſe ſins which

which by reason of thy Vocation, course of Life, and conversation, thou hast the greatest, and strongest inticements unto: thus the Courtier's sin is to make a God of his Prince, 2 *Kings* 15. 18. The Souldier's sin, to abuse his weapon to private Revenge, *Luke.* 3. 14. The Lawyer's sin, to betray, or delay his Clients Cause; The Judges sin, to pervert Judgment, or refuse to do Justice, through Fear, or Favour, or Reward: Every Calling, as it hath its Mystery, so its special sins, and Snares, which the

the Devil and Cuſtom, for gain, or Credit among wicked men, hath made to ſeem not only lawful, but neceſſary; ſuch as a man can hardly ſhun, without expoſing himſelf to cenſure. Look therefore narrowly to the light of Scripture, to find out theſe ſins; and then as careſully avoid them.

Be diligent in thy Calling: *The Sluggard deſireth, and hath nothing; but the diligent hand maketh rich.* Perfection comes by leiſure; no excellent thing is done at once. Do not all

all thou canſt at one time, but take new dayes: where the heart is unwilling, prorogation hinders; but where there is no want of deſire, delay ſharpens the ſtomach; and that which we do unwillingly leave, we long to undertake.

Be ſober: Fly not out, and ſtart beyond thy proper calling, 2 *Sam.* 6. 6. While you keep your ſelf in your Place, you are under God's ſpecial Protection, as the Bird in the Law, *Deut.* 22. 6. But whenſoever thou run'ſt out of God's Pro-

Protection, thou may'ſt juſtly fear his deſertion: and if Satan once find thee idle, he will labour to employ thee in ſome of his works.

Be Chearful; Seriouſly thinking on the Condition of thy Being: The Bird was made to Fly, and Man to Labour. Be Provident; let not thy opportunites ſlip, neither be thou circumvented, and enſnared by Fraud, Falſhood and Suretyſhip.

Uſe Truth, Plainneſs, and Equity: Love thy Neighbour as thy ſelf, obſerving that Royal Law,

Law, the Standard of all Juſtice, *To do unto others, as thou would'ſt others ſhould do unto thee. Matth.* 7. 12.

Above all labour ever to retain in thy heart a habit of Religion that may keep you always as in the preſence of God.

Prefer thoſe Actions of thy life that moſt concern thee, be ſure to mind them moſt, to do them firſt; let other things of leſs moment give place to theſe. Let every buſineſs have its due time; and then think of it ſufficiently and

to

to purpoſe, remitting and checking all other thoughts and cares at that time as unſeaſonable and interruptions.

In all thy deſignes of temporal advantages, keep thy Expectations and Hope low, clog them with ſuſpicions, abatements, and allays; otherwiſe thy expectation will not only cheat thee, but render the good thou ſhalt attain inſipid, becauſe leſs than what thou didſt expect.

The idle man, that for want of a courſe to live in, impoveriſheth himſelf and Family, ſuch a

a man is a burden to his Friends, and to the Commonwealth, an Eyeſore to his Kindred, the ſhame of his Name, and ruin of his Houſe: he bequeatheth miſery to his Off-ſpring, inſtead of plenty; and inſtead of giving his Children God's bleſſing, and his, he pulls upon himſelf God's Curſe, and theirs. 1 *Tim.* 5. 8. *He is worſe than an Infidel.*

Of Civil Converſation.

Civil Converſation is an honeſt, commendable,

mendable, and Virtuous kind of living in this World: a thing, not only profitable, but neceſſary, for the perfection of Human life; A moſt certain Cure to thoſe two great diſtempers, that grow upon the Mind, through Solitude: A baſe Abjection, and vain Preſumption of ſpirit. By reaſon whereof, men become either diſtruſtful of their own Actions, and fearful of other mens Judgment: or elſe tranſported wih too good and great an Opinion of themſelves, and too low and ſmall an account and eſteem

esteem of others. Instead of these, it gives a man a certain graceful confidence and assurance, without Impudence or Affectation, in all his Actions: It teaches him to be civil, without debasing himself; and complaisant, without Flattering others.

Some men indeed there are, to whom Conversation is a most burdensom, and uneasy thing: 'Tis an intollerable trouble, they say, and kind of Subjection to them, to frame fitting answers to all manner of Talk, and observe such

ſuch circumſtances, as the Quality of Perſons, and their own Honor do require. For one man that's tolerable in company, they tell us they meet with more than hundreds, that either through Pride or Ignorance, through Folly or Ambition, through ſome unſeemly behavior or other, are ſo troubleſom and vexatious, that they find themſelves rather Tired than Refreſhed by company. But doubtleſs theſe men are under a miſtake; For what tho' the number of Knaves and Fools, of Lew'd and

Vain men, be greater than the accompliſh'd and Virtuous, yet ought we therefore to baniſh our ſelves the Society of Mankind; and not rather to conſort our ſelves with men of Worth and Virtue, with ſuch as are Pious and good, whereby our minds may be confirm'd and fortifi'd? For it is a moſt certain truth, that the judgment, we make of our ſelves, is not our own, but we borrow it from others: and being by divers perſons, either by Signs or otherwiſe reproved for the ſame fault, at length

length we are content to ſubmit our ſelves to the common Opinion of all men, to acknowledge our Imperfections, and to frame our ſelves to do, to leave, to change, to correct, according to the Judgment of other Men.

Our converſation among men is twofold; according to which our behavior muſt be regulated. The one is General, Common, and Ordinary, ſuch as our Affairs do daily lead us into; we change from thoſe we know, to thoſe we do not, without our

choice, or consent: The other is Special, Affected, and Desired company. In both, our chief care consists in these two things: In the right Goverment of our Tongue, and of our Behaviour.

First then, let thy revenues be far greater than thy expence. Wise Nature has given us two Ears, and but one Tongue, that we may hear much, and speak little. And commonly the weakest in understanding delight to hear themselves speak; which gave occasion to the Proverbs, that it is one

piece

piece of Wiſdom for a man to hide his Folly; That He knoweth not how to ſpeak, that knows not how to be ſilent: For as words well utter'd ſhew Eloquence and Learning; ſo ſilence, well kept, ſhews Prudence and Gravity. *A Fools voice is known by the Multitude of his words; but he that refraineth his lips is wiſe. Prov.* 10. 19. *Eccl.* 5. 3. and 10. 14. Words well conſider'd, like Money well employed, tend to the profit and advantage both of him that receiveth, and

him that disburseth: And as it is not lawful to Coyn, or Pay out false Money; so is it as unlawful to invent, or speak, what may turn to the Prejudice or Reproach of others. There are three special seasons, wherein a man ought to speak: And in all other cases, silence is to be prefer'd. First, when things come in question we understand perfectly well. Again, when such matters arise we are oblig'd to speak to. And in the last place, when men have a good opinion of us, and in things they

they will willingly hear, and eaſily give credit to us.

Heedfully obſerve thoſe things that beautify and adorn our ſpeech. The honourable part of Talk is to give occaſion, and then to moderate, and paſs to ſomething elſe, to vary in our Diſcourſe, and intermingle ſpeech of the preſent occaſion with Arguments; Tales, with Reaſons; asking of Queſtions, with telling of Opinions: 'tis a dull thing to Tire and Jade any thing too far, to be too much in any thing: ſo as to give another

another occasion of wearineſs. This makes a man cheap, to ſpeak pertinently to the thing in hand, and agreeably to the Perſon, is better than Eloquence.

A man muſt avoid all thoſe things, which make his Diſcourſe leſs delightful to the hearers. He muſt not be ſo brief, as to be obſcure; nor tire men with ſuperfluous words, and tedious Prefaces, impertinent Circumſtances and Digreſſions. Diſcourſe is the Image of the Thought, which it ought to ſet forth ſo clearly, that it may

may be ſeen, and as it were touch'd with the Finger. We ſhall find upon reflection, that the delight and pleaſure, we feel and conceive in a Diſcourſe, proceeds either from the Images form'd by Words in our Minds; or the reſemblance between the Words and the Things, whoſe Image they bear: So that 'tis either the truth that pleaſeth us, or the conformity betwixt Words and things. Yet in ſpeech we may obſerve ſome perſons have ſo ſtrange a force and ſweetneſs in the delivery

delivery of their Words; that, altho they be neither proper nor well placed, yet do so delight our Ears and Minds with their Harmony, that we neither search nor desire any thing farther: while other men, whose Words are more pure and correct, lose their force for want of a pleasing Voice in delivering. A man ought therefore to be very exact in measuring the force of his Voice, that he offend not other mens Ears by raw and harsh sounds: And also careful to fill his Memory with proper Terms.

Terms; So contriving it, that the Images of things, and their Names be of ſo ſtrict a Coherence, that the Images and Expreſſions may preſent themſelves together. One reſembles the Memory to a Printing preſs: A Printer who has nothing but *Gothick* Characters, let the Treatiſe be never ſo good, can Print it in no other. The ſame may be ſaid of thoſe, whoſe Memories are full of nothing but improper Terms. A man's Words ought to be Proper, Significant, and of efficacy: A Gentleman ought

ought not to make payment with Farthings and Liards, using such expressions as are base and low, and defil'd by the use of the Vulgar People; who, by turning words from their Original meaning, to signifie vile and sordid things, have forc'd upon them many and different Images, hereby debasing and polluting them.

It is certain, that a Sentence receives its Force and Vigor from the Reputation and Authority of the speaker; the Words and Expressions by

by which it is utter'd and the Action, and Air of the Countenance, these have their peculiar Charm, which strangely influence the minds of men. A graceful Majesty of gesture, and goverment of [Face and Countenance, either in Speech or Silence, is of great force and effect, for it gains a kind of Reputation, Esteem, and Reverence, and where that is, almost every thing becometh. There is as well Eloquence of Body, as of Mind; and a man may Cancel the force of

of his Words by his Countenance.

But to give a more exact and sure Rule for the Tongue; If thou would'st rightly Govern it, begin with the Heart. The disorders of the Tongue usually proceed from the Distempers of the Heart; Idle words, from vanity of thoughts; rashness of speech, from hastiness of Spirit; boasting, from pride of heart: *Out of the abundance of the Heart, the Mouth speaketh.*

Beg

Beg of God, that he would be with thy Mouth, as he was with *Moſes*, touch thy Tongue, as he did *Jeremy*, teach thee at all times, what to ſay, and put words into thy Mouth; give thee the Tongue of the Learned, as he did *Iſaiah*; and a door of utterance, as he did *Paul*; that he would circumciſe, and pare off the fore-skin of thy Lips, all Superfluous, Fooliſh, and vain Words, that ſo thy Language may be pure, and thy Voice ſweet; that no ſinful, idle, nor raſh words break

break forth; that he would delight to use thy Tongue, as an Instrument of much service and praise to his Name, and good to others, making thy Words prosper and prevail to all good intents and Purposes. As God is Lord over our Tongue, so is he Author of all its gifts.

Exod. 4. 12. *Isa.* 50, 4. *Jere.* 1. 6. 1 *Chr.* 1. 5. *Acts.* 13. 9.

1. Mark, and moan for the errors as well of thy Tongue, as Wayes. *Once have I spoken, but I will not answer; yea twice, but I will proceed no farther.* Keep a good correspon-

Job. 40. 6.

dence

dence, as between Heart and Tongue, to ſpeak what thou thinkeſt; So between Tongue and Hand, to do what thou ſayeſt: Pay thy Vows to God, and perform thy promiſes to Men; and ſay no more to either, than what thou can'ſt and wilt do.

Conform thy Mind and Affections to thy Words; indeavour really to be, what thou deſireſt to ſeem: A man cheats not the World ſo much as Himſelf, when he ſtrives to ſeem greater, wiſer, or better than he

he really is, and covets to be esteemed a Wise, Just, and Pious man; but neither cares or endeavours to make himself possessour of these Virtues. 'Tis impossible this man's designs should take effect.

Labour for Patience, and moderation: Be slow to Speak, and slow to Wrath, trust not thy self, without the greatest watchfulness, to speak of those Persons, who have wrong'd, or injur'd thee; lest Envy, Malice, or any other bitter Ingredient insensibly mingle themselves with thy Words. Resolutely

lutely arm thy ſelf a gainſt all Paſſion of Joy, Anger, and the like; but be ſure thou never ſpeakeſt when thou art in any: Not only the Wicked, as *Rabſhakeh*, *Nabal*, and *Herod*, but even the moſt Holy, when tranſported with diſorder'd Paſſions, have broke forth into unadviſed ſpeeches: *Moſes*, and *David*, overcome with Anger, *Job* with grief, and *Peter* wth Joy, could not command their unruly Tongues. Nothing more expoſes a man, more betrays and ſurpriſes the Powers

Powers of Reason, than Passion; which is bred and nourish'd, by Pride, Folly, and Self-love.

Be not too positive in affirming any thing, lest thou prove mistaken: and if thou hast erred, persevere not in it, think it no shame to submit to truth, but rather rejoyce that thou hast found it.

Be not too fond of your own Opinion, nor concern'd, if others differ from you, and do not so much regard what you say, as you imagin they ought: make not applause your end; let neither it, nor distast, have

have too great an Influence upon you in any thing, or Power either to exalt, deject, or raise any unruly Passion in thee.

Consider alwaies before thou speakest, what thou art about to say, and to whom; Be not over hasty, and inconsiderate, either in thy Speeches or Actions; Pause and Deliberation do many times discover many Ingredients of Wisdom and Prudence, requisite to the choice of Words and Actions, and the manner of doing them: Never run into any conclusion, how quick

quick ſo ever thou mayeſt be in any matter of importance, ſuddenly. How many Witty men have fallen into great errors, becauſe they would not give themſelves time to think, nor their Imaginations time to cool, whereas calm and ſlow men, who paſs for dull in the common eſtimation, as they ſearch after truth with more deliberation, ſo they find it out with more certainty.

Prov. 15. 28. In all diſputes, and pleading of Caſes, or the like, uſe but few words, and thoſe as ſignificant and expreſſive, as

as the matter will bear, and home to the point, and as much as poſſible, ſhorten the excurſions of other men about circumſtances of no moment, keeping them ſtill to the main Hinge of the buſineſs.

It doth greatly add to a man's Reputation to have good Forms. The Exerciſes in Univerſities and Schools, are of Memory and Invention, either to ſpeak by heart, that which we have ſet down Verbatim; or elſe to ſpeak Extempore: Whereas in Action there is little uſe of either of theſe;

these; but most things we utter are neither Verbally premeditated, nor meerly Extemporal; therefore Exercise should be so fram'd, to take a little breathing to consider the Heads, and then to set and form the Speech *Extempore*. This may be done either with using Notes, (for in most Actions they are allow'd) or else without them.

Speak not the evil thou knowest of any man; blame the Action, not the Person, unless lawfully called by Authority, or to those whom

whom it concerneth thee to Reform and Reclaim, or when the concealment may make thee guilty, or accessory, or to prevent certain dammage to thy Soul, Body, or Estate of thy Neighbour; or lastly, when some particular, remarkable Judgment is upon a notorious Sinner, that God may be acknowledg'd in his just Judgments, and Sinners warn'd from such practices.

Impart to no man the evils thou hast heard spoken of him, neither bring any thing to light,

upon which Scandals may ensue.

Seek to stop evil Discourse, by a timely and wise turning of it to the lawful affairs of this life; for where Religion will not be admitted, these things may take place.

Let not others see that thou know'st their defects, ill actions, or hard thoughts they have of thee, or such as thou lovest, or any offence committed against thee; neither the good affections they bear to thy Enemies.

Make good use to thy self of all things that fall

fall out in Converſation: mark every paſſage and circumſtance, and lay up, and appropriate whatſoever is commendable; and indeavour to imitate wiſe men, not only in their words and manner of delivery, but even in their common behaviour, ſo far as it will become your Place and Perſon. All the profit we reap by converſation, flows from the diligent obſervation, and imitation of others.

Envy no man his due and juſt praiſe, as if it abated thy eſteem: rather rejoyce, to hear a-

nother man well reported of. Not only ſtop thine Ears, but ſet thy Speech and Countenance againſt whiſpering Detractions from thy Neighbour's good name. And if thou canſt not without danger by word reprove men, let thy Countenance, Silence, and contrary Example, teſtifie thy diſlike. Let the Good thou ſeeſt be matter of content, thankfulneſs to God, and thy own imitation: And the Evil, of Grief, Humiliation, and Warning.

When

When men report good of thee; if it be true, repreſs ſuch diſcourſe as wiſely and ſuddenly as thou canſt: And if not, indeavour to make it ſo. When men report evil of thee; be not ſo inquiſitive who rais'd it, as to make good uſe of it to thy ſelf: this evil does not ariſe without Gods Providence. And tho' the report be falſe, in reſpect of ſuch or ſuch a Fact; yet conſider whether thou haſt not run into the appearance and occaſions of thoſe evils; and let this humble

2 *Sam.* 16. 11.

thee, and make thee more circumspect. Labour to see Gods wise and good Providence; not only in discovering the Folly and Malice of wicked men, who raise and take up an evil Report against thee without cause; but in giving thee warning to look to thy self, lest thou deservest thus to be spoken of. Great is the advantage thou mayest receive, by the wise improvement of the Railings and Revilings of an Enemy; for tho' he be a bad Judge, he is a good Remembrancer:

and

and you may hear from him thoſe things, which Friends and Flatterers will never admoniſh you of.

Wrong no man, either in his Life, Name, Chaſtity, or Eſtate: do all the good thou canſt, according to thy ability and opportunities, even to thy very Enemies, and forgive all the wrongs men do unto thee.

Let your Actions be always ſuitable to your Perſon, Place, and Quality; and then you need never be aſhamed whoſoever be your Judge.

So frame your self to the Time, and Company, as neither to serve them, nor sullenly neglect them; yielding so far, as may neither betray Goodness, nor countenance Evil; Measure in a just Ballance, and maintain both thine own Honour, and the Reputation of others. Learn rightly to distinguish between men, and not promiscuously respect all alike: be not in bondage to their Faces, or Fancies; neither dismantle or expose thy self to their scorn or injury, by too much goodness or facility

facility of Nature: this ſets the faireſt Gloſs upon a man. It is a point of great wiſdom to keep our affections undiſcover'd in company: If thou concealeſt thy own Judgment, thou ſhalt the better diſcover another man's Opinion.

Apply your ſelf ſo to your Superiors, as to convince them of the affection and eſteem you bear them, and demonſtrate that you do it not out of Facility, but Regard; for nothing ingages the affections of great men more, than a handſom and graceful addreſs.

Do nothing that may diſtaſte another man's ſenſe or imagination.

As in Apparel ſo in Action, a man ſhould know not only what is good, but what becomes him. Our behaviour (which is as it were the Garment of the mind) ought to have the conditions of a Garment: It ought to be ſuch as is in Faſhion; not too curious, and coſtly, but ſuitable to our Quality; and ſo ſhap'd, as to ſet forth any good faculty of the Mind, and to ſupply and hide any deformity. Neither ſhould it be ſo ſtrait,

as

as to ſtrain the mind, or hinder and repreſs the motion thereof in Buſineſs.

In all thy Aſſociations let this be a general Direction, thorowly examine the Deſigns and Ends upon which they were contracted; carefully inquire into thy own condition, and abilities, and impartially judge how much thou do'ſt contribute to the upholding that Amity: and as thou findeſt thy ſelf of Importance, and ſubſervient to the ends they have in deſigning thy Friendſhip, ſo far

value thy self, and expect to be valued; and never imagin, that any man will quit his own particular advantage and profit, to serve thee; or procure thine, on a friendship established upon mutual convenience.

When thou canst not shun evil Company, in respect of the common affairs of Life, be sure thou givest no advantage to them, either to speak ill of thee, or of Religion: let thy Conversation be honest, unblamable, and harmless; as soon as possible leave them; and while thou art

1 *Tim.* 5. 14.

art with them be full of Fear, leſt thou fall. Raiſe thy heart to a lothing of their Sin, yet compaſſionating the Sinner: and when ever thou ſeeſt or heareſt any Wickedneſs, let it be a grief and vexation of Spirit to thee; Immediately lift up thy heart to God, and before him confeſs it; diſdain all liking of it, and pray to be kept from it. Likewiſe beg of God to forgive thy Companion his ſin, and that he would grant him the grace to repent.

There is a ſtrange attractive

tractive and imperious power in all Company, to impoyſon and pervert even the beſt diſpoſitions: By holding familiar correſpondence with lewd men, there ſteals upon a man a ſecret, and inſenſible diſlike of his former ſober courſes; he begins to cenſure and renounce his former ways of Innocence, as too ſtrict and reſtraining, and full of unneceſſary abridgment. The love he bears mens Perſons, leſſens daily the diſlike of their ſins: At firſt they appear leſs hainous, then they

ſeem

ſeem ſmall and Venial; afterwards he thinks them tolerable and excuſable, till at laſt he comes to juſtifie and defend, to approve and practiſe them.

We have not only Gods repeated Commands prohibiting our familiarity with Wicked men, but the Practice and Proteſtation of the Saints againſt it, and Gods heavy Puniſhments inflicted for it. But beſides theſe, it is impoſſible for Wicked Men directly and heartily to love a Chriſtian, when

Prov. 1. 15. 4. 14. 23. 20. *Epheſ.* 5. 11 2 *Theſ.* 3. 6. 2 *Kings.* 3. 14. *Jer.* 15. 17. 2 *Chron.* 19 2. 20. 37. *Prov.* 29. 27.

when there is no true love even among themselves. And altho' these Swine and Bears do many times agree, it is not Peace, but Conspiracy: and any the least matter of Profit, Lust, or Pride, will presently make them rage at, and devour one another. Man is to man, says Ingenious *Cowley*, all kinds of Beasts; a fawning Dog, a roaring Lion, a Thieving Fox, a dissembling Crocodile, a treacherous Decoy, a rapacious Vulture: If then we would not perish in the Destruction of Wicked men,

we

we must leave their Tents; and avoid being partakers of their Sins, as we desire to be freed from their Plagues. *Numb.* 16. 26. *Rev.* 18. 4.

Our Special and affected Conversation must be with the wise and Virtuous: Especially such as fear God, not only for the Opinion of others, who will ever judge us to be such as our Company is; but for the benefit and advantage we shall receive thereby.

Think not thy self too good to learn, even of the meanest Christian.

When thou speakest of

of the things of God, be Humble, Reverend, and ſerious, keeping within the Line of thy Calling, and the Meaſure of Knowledge and Grace given thee.

Do not wreſt, and miſtake the Actions, Speeches, or Ends of good men: who, tho' they differ from thee in ſome Points, yet hold all ſuch as are neceſſary and fundamental; rather indeavour by all means to keep in the unity of the Spirit, by the bond of Peace. Nothing certainly brings more Joy, Comfort or Delight, next

to

to the Communion with God in Chriſt, than the Actual Communion of Saints, and the love of the Brethren.

Neither truſt any ſecret, that may indanger thy Eſtate or Perſon, with any Friend, or Servant, whatſoever. While thou art within thy ſelf, thou art ſafe; but thy Secret once utter'd, makes thee a Bond-ſlave to him thou truſteſt, and leaves thee always to his Mercy. 'Tis certain, never any man reveal'd a Secret of importance, of which he did not afterwards repent:

pent: For altho' he ſhould receive no damage thereby, yet he can never free himſelf from diſquiet. How can a man aſſure himſelf his Friend will not diſcloſe that, which he himſelf (tho' it ſo nearly concern'd him) could not keep ſecret? The ſafeſt Rule is, ſo to carry thy ſelf to thy Friends, as perſons who may one day prove thy Enemies, and ſo to thy Enemies, as that thou mayeſt yet become their Friend.

You ſhall never find a Friend in your young years, whoſe Conditions and Qualities will pleaſe thee

thee after thou comeſt to more Diſcretion and Judgment: And then all thou haſt given is loſt, and all wherein thou haſt truſted ſuch a man, will be diſcover'd.

Aſſociate thy ſelf with thy betters, at leaſt Peers. If thy Friend be of better Quality than thy ſelf, thou mayeſt be ſure he will be careful to keep thy Counſel; becauſe he has more to loſe than thou haſt; and again he will eſteem thee for thy ſelf, and not for what thou doſt poſſeſs. Yet remember always, that thou

thou never venture thy Eſtate with any of thoſe great ones as ſhall attempt unlawful things: for ſuch men labour for themſelves, and not for thee; thou ſhalt be ſure to partake with them in the danger, but not of the Advantage and Honour: and to venture a ſure Eſtate in preſent, in hope of a better in future, is meer madneſs. Beſides, Great men, when they have obtain'd their ends, forget ſuch as have done them Service; and will rather hate thee, for ſaying thou haſt been a means

of

of their advancement, than acknowledge it.

Such as are thy Inferiors, will follow thee but to eat thee up. If thou giveſt twenty gifts, and refuſe to do it but once, all thou haſt done will be loſt; and when thou leaveſt to feed them they will hate thee, and become thy mortal Enemies: Such kind of men the Rich may always have.

Let thy Love therefore be to the beſt, ſo long as they do well; but take heed that thou love God, thy Country, thy Prince, and thy own Eſtate,

Estate, before all others; For the Fancies of men change; and he that loves thee to day, may hate thee to morrow.

Observe the wise. Accompany the honest. Love the Religious.

As soon as Company is broke up, call thy self to a strict account; examine how far thou hast hindred others, or preserved thy self from Evil; what good thou hast either done, or receiv'd; what advances thou hast made, either in Knowledge, or Virtue; and accordingly let thy Heart either check,

check, or comfort thee.

The Art of making a man's Fortune.

Mostly out of my Lord Bacon.

THis Art chiefly consists of two Points: A right knowledge of other men, and of a man's self. A wise man ought to purchase, and procure to himself a good information, touching the particular Persons with whom he has to deal; their Natures, Desires, Ends, and Customs; their Helps, and Advantages

whereby they are chiefly ſupported; their Weakneſſes, Diſadvantages, and where they lye open, and are obnoxious; their Friends, Factions, Patrons, and Dependencies; their Oppoſites, Enviers, and Competitors; their Modes, Times, and Critical ſeaſons of Acceſs, and the Principal Rules they have ſet down to themſelves; to all which muſt be joyn'd a nice obſervation of the particular Actions, which are on foot, from time to time, and as it were hot on the Anvil: For men change

change with the Action, and while they are ingaged and inviron'd with buſineſs, they are one; when they return to their natures, quite another.

Theſe ſeveral ways the knowledge of men may be diſcloſed: By the Face and Countenance; certainly there can hardly be found ſo excellent a Diſſembler, or a Countenance ſo commanded and forced, that can ſever from an artificial Speech theſe Notes: It will either be more Slight and careleſs, or more Set and formal; more

Tedious and wandring, or more Dry and reluctant than usual.

By their Words: which, tho' they be full of Flattery and Uncertainty, yet these two ways may be excellently discover'd: When they are either utter'd upon the sudden, or else in passion. There are few men so true to themselves, and so setled in their Resolves, but at som time or other, either out of Heat or Bravery, Intimate good will to a Friend, Weakness, Trouble of Mind, or som other Passion, that can

can indure and hold out under theſe Weights and Tortures, without communicating and revealing their moſt inward thoughts: But above all, it ſounds the mind to the bottom, when ſimulation is put to it by a counter-diſſimulation, according to the Proverb. *Tell a Lie, and finde a Truth.* But this Rule belongs more to the States-man, than the Chriſtian, and ſhould indeed have its place among the Evil Rules.

By mens Actions: Which, tho' the ſureſt pledges of mens Minds,

are not altogether to be truſted, without a Diligent and Judicious conſideration of their Magnitude and Nature. The *Italian* thinks himſelf upon the Rack, when he is better uſed than he is wont to be without manifeſt cauſe: Small Favours do but lull men aſleep, both as to Caution, and as to Induſtry.

But the ſureſt Key to unlock mens minds, is, to ſearch and diſcloſe either their Nature and Diſpoſitions, or their Ends and Intentions. The Weakeſt ſort of men, are beſt Interpreted by their

their Natures; but the Wiſe, and more Reſerv'd are beſt expounded by their Ends: Yet certainly 'tis a frequent, and very familiar error with wiſe men, to over-ſhoot the Mark, meaſuring other men by the Model of their own abilities, and ſuppoſing them to Project, and Deſign deeper Ends, and Practice more ſubtil Arts, than ever came into their Heads. There is commonly leſs Money, leſs Wiſdom, and leſs good Faith, than men do account. Princes, being at the top of Human de-

sires, and having for the most part no particular ends propounded to themselves, whereto they aspire, especially with vehemence and perseverance, are best Interpreted by their Natures.

By Reports likewise we come to the knowledge of men: And here, Weaknesses and Faults are best learnt from Enemies; Virtues and Abilities, from Friends; Customs and Times, from Servants; Thoughts and Opinions, from intimate Confidents. Popular Fame is light; and

the Judgment of Superiors is uncertain: For before Such, men are Masked.

But the moſt compendious way is, to have general acquaintance and inwardneſs with ſuch men, as have moſt look'd into the World, and are well Verſed both in Men and Matters; but eſpecially to endeavour to have converſation and privacy with ſom particular Friend: who, according to the diverſity of Buſineſs, and Perſons, is able to give us ſolid Information, and good Intelligence of all Paſſages.

That a man know himself, is a Rule of Universal Prudence; and to do so, there is need of very frequent Inspection, we so often forget what manner of Persons we are. Neither must this Examination be partial, such a view as men, too much in love with themselves, take but most strict, and exact; taking account not only of our Abilities, Virtues, and Supports; but also of our own Defects, Inabilities, and Impediments; ever esteeming These with the most, Those rather with the least.

leaſt. This Politick Glaſs, wherein a man ſhould view himſelf, is nothing elſe, but the State of the World, and Times, in which we live.

The firſt Conſideration here ſhould be, How a man's Conſtitution and moral Temper ſorts with the general State of the Times: If they be found Agreeable, he may give himſelf more ſcope, and liberty; but if there be any Diſſonancy and Antipathy, then in the whole courſe of his Life he is to carry himſelf more cloſe and reſerv'd. The next conſideration

is,

is, How a man may be valued, and how he may deport himself, as he is compared with his Equals and Rivals, whom it is likely he may have his Competitors; and that he take that course of life, where there is the greatest solitude of able men, and himself like to be most eminent.

And in the last place: A man ought to take heed how he guides himself by Examples, and that he do not fondly affect the Imitation of others, without due consideration of all the differences

ferences there may be between the Persons he has chose for his Patterns and Examples in their Natures, Persons, &c. For that may be Graceful and Fit for them to do, which in him may seem Ridiculous; and what they may easily accomplish by reason of the suitableness of their natures and tempers, he (tho' having the same opportunities) shall never bring about.

Nor is the right understanding of a Man's self sufficient; there are other things likewise to be regarded: As first,

a

a man must consult with himself upon a way, how wisely to open and reveal himself. It is a great advantage, if a man can, by a kind of Art and Grace, set himself forth to others, aptly revealing without distast or arrogance his Virtues, Merits, or Fortune; for tho' Wise and Solemn men may smile at this, and despise it, yet sure it will take with the more Ignorant and Vulgar: and the estimation of many will countervail the disdain of a few. Certainly not a few, more solid than

windy

windy natures, have ſuffer'd great prejudice and diſadvantage, in point of Reputation and Merit, for want of this Art of bearing up ſail in the heights of the Wind.

But the Covering of Weakneſſes, Misfortunes, and Diſgraces, is of no leſs importance, than the dextrous and wiſe Oſtentation of Virtues. Defects are conceal'd by a threefold induſtry, and as it were under three Coverts; Caution, Colour, and Confidence. Caution, is, when we do wiſey avoid being put

put upon those things, for which we are not proper; the great error of bold, and unstay'd Spirits, who thereby publish all their Imperfections. Colour is, when we do warily and wisely make way to have a favourable construction made of our Faults and Wants, as proceeding from a better cause, or intended for some other purpose, than is generally conceived: Indeavouring still to cover our defects, by borrowing and putting on the Colour of the next bordering Virtues, whereby

by they may be ſhadow'd. But the moſt ſure and effectual Remedy is, that a man profeſs to deſpiſe what he cannot attain. There is another kind of Confidence yet more impudent, which is to out-face a man's own defects; to boaſt and obtrude them upon Opinion: and to help this again, and that the deception put upon others may come off more roundly, he may feign that he had the leaſt Opinion of himſelf in thoſe things wherein he is beſt; but there is nothing avails a man more or, puts

puts a fairer gloſs upon him, than that he do not expoſe his Perſon to ſcorn or injury, but right himſelf in all points, in all things ſhewing ſom ſparkles, and edge of a Free and Generous Spirit, that carries with it as well a Sting as Hony, keeping always a fortify'd carriage, a prompt and prepar'd reſolution to vindicate himſelf from ſcorn.

A wiſe man ought to indeavour by all poſſible means to bend and mould his mind, that it may become pliant and obedient to Occaſions

and

and Opportunities; nothing hinders the effecting of Buſineſs, and making a man's Fortune, more, than when men are where they were, and follow their old bent, when Occaſions are turned:

We ſhould inure our minds to Judge of the proportion and value of things, as they conduce more or leſs to our fortunes, and the ends we intend.

A man ought to look about him on all ſides, and obſerve where things are open, where ſhut, where eaſy, and where diffi-

difficult to be compass'd; and never to overstrain, or misemploy his strength, where the way is not passable.

We must not always expect Occasion, but sometimes provoke it: A wise man makes more Occasions, than he finds. We may observe in the managing of Affairs, and handling Business, two kinds of sufficiencies: For som can make use of Occasions aptly and dextrously, but can Plot and excogitate nothing; others, are all for Plots, which they can well urge and pursue, but cannot

cannot accommodate. Each of theſe is imperfect, without the other: We ought therefore to have an eye to our Natures, and Tempers in the managery of Buſineſs; to know what we are moſt fit for, and not willingly ingage in other matters, which tho' we have never ſo many Opportunities for, we ſhall never bring about.

A man, that would make his Fortune, ought never to embrace any matters which take up too great a quantity of time. The cauſe why thoſe who addict themſelves

ſelves to Profeſſions of Burden, as Lawyers, Divines, Writers of Books, and the like, are not commonly ſo Politick in contriving and promoting their own Fortunes, is no other than this, They want time, which is otherwiſe employ'd, to inform themſelves of particulars, to wait upon Occaſions, to deviſe and project Deſigns, which may conduce to the making of them.

But after all this, we ought not to be ſo Weak and Fooliſh, as to imagin, that Fortunes are not to be obtain'd without all this

this ado; for we know well that they come tumbling into some mens laps, and a number obtain very good ones in a plain way, without any great or painful Art, only by Diligence, Assiduity, and a little Caution intermingled.

In this hot race after Fortune, to cool our selves a little, let us call to mind that elegant conceipt, That Fortune has something of the Nature of a Woman; if she be too much wooed, she is the farther off. But the best direction is, that we harken to what

what Divinity and Philoſophy both teach us ſhould be firſt ſought after: Our Saviour commands us, *That we ſeek firſt the Kingdom of Heaven, and the Righteouſneſs thereof; and all other things ſhall be ſuper-added:* And Philoſophy injoyns ſomwhat like this. *Seek firſt the goods of the mind, and the reſt ſhall be ſupplyed, or thou no way prejudiced by their abſence.* Theſe are ſom of thoſe, which they call good Arts: As for the evil ones, tho' we ought not to make uſe of them our ſelves, yet

'tis

'tis not amiss to insert a few of them; that we may know by what Rules som men act, and by what Rules they judge other men move.

As first, Disparagement or Detraction, Distrust or Suspicion, Compliance or Neutrality, Reservedness or Closeness, Surprisal or Advantage, Irreligion or Atheism.

The Politician need not much care for Virtue it self, but only for the Appearance and shadow of it in the Eyes of the World: Because the Fame and Credit of

it is a help, but the substance hurts; and the use of it is a Cumber. He must by all means make the most insinuating applications to the People, that he can; and lock up his owne Designs under pretence for Religion, Liberty, Restitution of Laws, Reformation of Cabals and evil Counsellors, Ministers of State &c. If the Supremacy be invaded, the lapses of the Former Magistrate must be inculcated with the greatest advantage. What is wanting in reality, must be supply'd with Calumny. He must hire mercenary

cenary Jesuits, or other Divines, to cry up his ayms, in the Churches; that so the Poison may infinuate more generally into all the parts. If succes awaits his enterprises, he must urge it to Authenticate his Cause. He ought to change with the times. If he find reason to impose Oaths, let them be of such ambiguity, as may furnish with a Sense obliging to the Design; and yet so soft, as the People may not feel the smart. Necessity of State is a very competent Apology for the worst of Acti-

ons, He must wave all Relations, both Sacred and Civil; and Swim to his Design tho' in a Sea of Blood. A general Innovation contributes much to the growth and security of Usurpation, He supposes that men are not rightly and safely to be wrought upon, and bow'd to the Bent of his will, otherwise than by Fear; and therefore he indeavours by all means possible to have every man obnoxious, low, and in streights. His Maximes are, *Cadant amici, dummodo inimici interci-*

interdict, as the Triumviri sold the lives of their Friends, for the death of their Enemies. *If once a Fire seize upon his Fortune, he will extinguish it not with Water, but with Ruin. Men are to be deceiv'd with Oaths.*

With such corrupt and pernicious Arts and Positions as these, and others of the same Impression, (whereof as in all other things the evil are more in number, than the good and sound) a man may be more speedy and compendious in the promoting his Fortune: But it is in Life, as in Ways,

the shortest way is commonly the foulest; and surely the fairest way is not much about. Men ought therefore in the pursuit of Fortune, to set before their Eyes, not only that general Map of the whole World. That *All things are Vanity and Vexation of Spirit*; But also that more particular Card and Description, That *Being without Well being is a Curse, and that all Virtue is most rewarded, and all Wickedness is most Punish'd, in its self.*

Of

Of Recreation, and Pleasure.

IT is one chief point of Wisdom, to know how to temper our Pleasures, and Sorrows: Events will Vary; if We continue the same, it matters not. Let us learn then, by a just survey, to know the due and lawful bounds of Pleasure; and then neither, to go beyond, nor remove them. Be acquainted with the Quality of Pleasure, and the Measure: many have lost themselves in a Lawful

delight, through exceſs. Could we ſettle in our ſelves a right eſtimation of that wherein we delight, and reſolve every thing into it's firſt matter, there would be more danger of contempt, than overjoy. What is the Human Body, whoſe beauty we ſo admire, but the ſame Earth we tread upon? What thoſe precious Mettals we Worſhip, but Veins of the Earth better colour'd? and if we look to their end, we ſhall ſee Laughter end in Tears, and Death; and Conſcience ſcourging

ging with a long ſmart for a ſhort pleaſure.

In Recreations we are to obſerve all due Circumſtances: they muſt be Decent, becoming our Perſon, Place, and Calling. They muſt be ſeaſonable, at ſuch times as are allotted, and allow'd by God unto them. Pleaſures muſt ever give place to Duties, and none of our Buſineſs muſt be loſt for Sport. They ought to be taken as Phyſick, or at leaſt as Wine; our Love and Affections muſt not fix and faſten upon them: for then

they will not only consume too much of our time, but our Hearts will be unsetled, and our Affections wean'd from Religious Exercises. When our sports come to that excess, that we tempt others, and hunt, and long for Opportunities; when we sit up till midnight, and spend half days, then we have spoil'd the sport; 'Tis no longer a Recreation, but a Sin.

All our Recreations must be without Scandal: neither using such before others, at which they have any Scruple;

or

or any unseemly lightness, Vanity, or Passion in them.

Our Recreations ought not to be too costly: not only considering, how many empty Bowels, and naked Backs, how many distressed Members of the same Body cry to us, even with tears of Blood, for Relief and compassion from our abundance: but the great and exact Account we must e're long give of every Farthing, how we got it, how we spent it, with what Warrant we kept it.

Ephes. 5. A good man ought not, for Recreation ſake, to conſort himſelf with evil Company: Nothing cauſes more Friendly acquaintance and Familiarity, nothing ſooner breeds likeneſs of Manners and conditions, than agreement and communion in the ſame Delights: From liking the Pleaſure, we come to like our Companion in, it, and from affecting the Man, we come at laſt to affect his Manners.

Recreation is to be uſed as a Liberal Exerciſe, and not as a ſordid Trade: Gameing is an inor-

inordinate Course, which God never appointed, nor bleſt, to get Wealth; and ſo is no better, nay rather worſe than common Theft; in that being committed by mutual agreement, the loſer becomes acceſſory to the Theft of the Winner, and is, as well as he, not only a Robber of himſelf, but of his Family, making both ſad and poor, becauſe the Dice turn up an unlucky Chance.

In all our Recreations we muſt take care that we forget not God, and be not *lovers of Plea-*

Pleasure, more than lovers of Him, Isa. 5. 12. 2 Tim. 3. 4. And then when our Pleasures exclude not the presence of God, nor the fruition of him; when we have his Blessing on them, and use them without dotage, as in God, from God, and to God, we are safe.

Evening Exercises.

HAving thus walk'd with God, from Morning untill Night, it remains that we conclude the Day with him. Evening therefore being

ing now come, no Tradeſman ſhould be more careful to clear his Shop-board, and ſhut up his Windows, than we ſhould be to ſhut up our Thoughts, and clear our Minds. That man ſhall live miſerably, who, like a Camel, lies down under his burden. Before therefore thou goeſt to thy reſt, retire thy ſelf a little; and, having finiſh'd thy courſe of Reading, ſit down, and take a ſtrict view of thy whole carriage the day paſt: look back, and call Orderly to thy mind the ſeveral

ral places and companies thou haſt been in the day paſt, and how thou haſt carry'd thy ſelf in each; examining thy ſelf by thy Thoughts and Affections, by thy Words and Actions. For inſtance, calling thy ſelf to account, ſay, Thus much time was ſpent this day in ſuch a place. Did any Lie drop from me there? Any corrupt, unſavory, raſh, and unſuitable Diſcourſe? Did no unruly Paſſion break out? Were my Affections holy and humble, and

and my heart chaſt and pure? My Behaviour Wiſe, and Courteous, becoming my Place and Perſon, while I was there? Thus thou may'ſt run through the whole Day.

In the next place, conſider your Religious Duties, and carriage in them; Your Calling, and how you have perform'd the Duties belonging to that; your Relations, and carriage to them, As a Husband, Wife, Parent, Child, Maſter, Servant; Your particular Corruptions, and the Sins you are moſt

most inclin'd to; together with your Temptations, and how you have behaved your self in reference to them; Your Talents, whether you have wasted and misspent, or improv'd and employ'd them for the end they were given; Your Providences, what they have been, and how you have, and ought to have carry'd your self under them. In short, whether you have lived by Faith, that is, have fram'd your Life according to the revealed Will of God, the Object of Faith:

and

and whether you have been constant to your own Rules?

Having thus examin'd your self, Reform that which you find amiss: Rejoice, or be griev'd, as you find you have done well or ill; and renew and confirm your peace with God; committing thy Spirit, Soul, and Body, thy Relations, Name, and Substance, to his Tuition by Prayer and Thanksgiving, who alone can keep thee in safety.

By this daily examination of our Selves, we

we gain these two great Advantages: First, Our Repentance will hereby be more particular, not only of clamorous and more crying Sins, but multitudes of other particulars; every branch and circumstance of every Action, every Word, Thought, and Affection; many Sins which otherwise would have been forgot, will by this means be brought to remembrance, and repented of by us. And again, whenever Death seizes us, we shall have but one day of our whole Life to Account for. The

The Christian Exercise, taken out of a Learned Divine.

TO keep the Heart in ure with God, is the higheſt Task of a Chriſtian. Good motions are not frequent; but the conſtancy of good Diſpoſition is rare, and hard: This work muſt be continual, or elſe ſpeedeth not. If this Field be not Till'd every day, it will run out into Thiſtles. The evening is the fitteſt for this work, when retir'd into

into our Selves, we chearfully, and constantly, both look up to God, and into our Hearts, as we have to do with both.

To God, in Thanksgiving, then in Request. It shall be therefore expedient for the Soul duly to recount to it self all the specialities of God's favour. A confused thanks favours of carelesness, and neither doth affect us, nor win acceptance above. Bethink your self then of all these External, Inferior, Earthly Graces and Favours; That your Being,

ing, Breathing, Life, Motion, Reason, is from him: and that he hath given you a more noble Nature, than the rest of the Creatures, excellent Faculties of the Mind, perfection of Senses, soundness of Body, competency of Estate, seemliness of Condition, fitness of Calling, preservation from Dangers, rescue out of Miseries, kindness of Friends, carefulness of Education, honesty of Reputation, liberty of Recreations, quietness of Life, opportunity of Well-doing, protection of Angels:

Then

Then rise higher, to your Spiritual Favours, tho' here on Earth, and strive to raise your Affections with your Thoughts. Bless God that you were born in the light of the Gospel, for your Profession of the Truth, for the Honour of your Vocation, for your incorporating into the Church, for the priviledge of the Sacraments, the free use of the Scriptures, the Communion of Saints, the benefit of their Prayers, the aid of their Counsel, the example of their Lives, the plea-

sure

ſure of their Converſion; for the beginnings of Regeneration, any footſteps of Faith, Hope, Love, Zeal, Patience, Humility, Peace, Joy for any deſire of more. Then let your Soul mount higheſt of all into her Heaven, and acknowledge thoſe Celeſtial Graces of her Election to Glory; Redemption from ſhame and Death; of the Interceſſion of our Saviour; of the preparation of her place; and there let her ſtay a while, upon the Meditation of her future Joyes.

This done, the way is made for your Requests. Sue now to your God, as for Grace to answer these Mercies, so to see wherein you have not answer'd them. From him therefore cast your Eyes down upon your self; and as some careful Justice doth a suspected Felon, so do you strictly examin your heart of what you have done that Day, of what you should have done: Inquire, whether your thoughts have been sequesterd to God, Strangers to the World, fix'd on Heaven? whether

ther Just, Charitable, Lowly, Pure, Christian? whether your Senses have been holily guided, neither to let in temptations, nor to let out Sins? whether your Speeches have not been Offensive, Vain, Rash, Indiscreet, Unsavory, Unedifying? whether your Actions have been warrantable, expedient, comely, profitable? whether you have perform'd the particular Dutyes of the day, in your Awaking, Refreshing, Calling, Company, Pleasures? then see if you have been negligent in

watching your Heart, expence of your time, exercises of Devotion, performance of good Works, resistance of temtation, good use of Examples, and compare your present State with your former, look Jealously, whether your Soul hath gain'd or lost, lost ought of the heat of her Love, tenderness of Conscience, fear to Offend, strength of Virtue; gain'd more increase of Grace, more assurance of Glory: And when you find (Alas! who cannot but find?) either Holiness decay'd, or

or Evil done, or Good omitted; cast down your Eyes, strike your Breasts, humble your Soul, and sigh to him whom you have Offended, sue for Pardon, as for Life, heartily, yearningly, injoyn your self careful amendment, redouble your holy Resolutions, strike hands with God in a new Covenant, my soul for your safety.

Rules for the Night.

THERE's not a moment of our time our own: The Night brings it's Du-

ties, as well as the Day. This is a proper Season for Meditation and Prayer; as appears by the many Instances we have in Scripture; Both of *David*, Psal.42.8. *The Lord will command his loving kindness in the Day-time; and in the Night, his Songs shall be with me, and my Prayer unto the God of my life:* And of the Church. Isa.6.9. Cant.3.1. But 'tis then especially our Duty, when we are under any heavy and sore Affliction, in deep Humiliation, or in Suits of great Importance, which we would solicite

cite with the greateſt earneſtneſs and importunity: In ſuch Caſes, it has been an ancient Cuſtom for the Servants of God to abſtain from their ordinary Sleep, that ſo they might watch unto Frayer.

Coloſ. 4. 2. 1 *Pet.* 4. 7. 2 *Sam.* 12. 16. *Eſt.* 4. 3. 1 *Kings* 2. 27. *Joel* 1. 13.

As to Dreams, tho they are not much to be regarded, in reſpect of any gueſs can be made by them, yet we are not utterly to neglect them; becauſe we may gain thereby ſome knowledge of the temperature of our Body, our natural diſpoſitions, and the Sins to which we are

are most inclin'd; according to that saying, *The Night shall teach me what I am; the Day, what I should be.*

Of Sleep.

IT is as impossible to give a constant and certain Rule for Sleep, as to prescribe the measure of Meats and Drinks: Tho we may as well Surfeit and Sin in the one, as in the other. Nor is the excess of Sleep without its particular evils; being hurtful to Soul, Body, and Estate: It robs us of the

the chief and principal part of our time, the prime of the morning, and makes the remainder less Serviceable, by weakening our Body, which by moderate rest is refresh'd and strenthen'd; and making us heavy, lazy, and dull, both less able, and less active in any employment. It impoverishes the Estate, as wise *Solomon* tells us, and brings the Soul also to Beggery, and want of all saving Grace; making us either utterly to neglect, or else to shorten and hurry over

Prov. 6. 11. 13. 4. 20. 4. 23. 21.

our ſpiritual Exerciſe; excuſing our Selves with the importunity of our Affairs, and the ſcantineſs of our Time, tho' our voluntary Sloth has brought us into theſe Streights.

Of Temptations.

DIvines uſually diſtinguiſh Temptations into Three ſorts: Aſcendent, or ſuch as riſe, or fume up from ſome ſtirred humour, or lower faculty within us, that borders next upon Senſe, or Affection. Objected, or ſuch as re-

reflect from some outward object, baited, and suted to the Organs. Injected, or such as the Tempter immediately affects the faculty itself with. The danger lies especially in the two first: As to the third, the Devil can do little more, than Trouble instead of Tempt. Our Saviour tells us, that *the Wicked one came and found nothing in him*, and so could fasten nothing on him: And his Apostle tells us, *if we could keep our selves, the wicked One could not hurt us* His power, Joh. 14. 30.

power, however great, is limited. It seems little less than an invasion of God's prerogative, and giving the Devil more than his due, to allow him a power of immediate, and impressive injection into our minds, without the help of Object, Organ, lower Faculty, or innate Corruption of our own.

There is not one hour of our Life, in which we do not converse with some Temptation or other; nor any condition, without its peculiar Temptations. In lawful Actions, we are subject to

to the Temptation of immoderateneſs, and exceſs: In Religious, to Formality, and Vainglory: In Proſperity to pride and forgetfulneſs of God, luxury, intemperance and contempt of others: in Adverſity, to unlawful means, murmuring, diſcontent, and accuſing Providence: under Injuries, to vindictiveneſs and immoderate Anger: Under Comforts, to ſecurity, abatement of Love to God, and ſetting up our reſt and hope in this preſent World: In Knowledge, to vain and im-

impertinent curiosity, pride, and self-conceit: In Sickness, to impatience: In Health, to presumption and forgetfulness of our latter end: In our Callings, either to negligence, unfaithfulness, and idleness; or else to overmuch solicitousness, and vexation. In Company, we are in danger of being misguided by evil perswasion, and the example of others: If Alone, we are apt to be corrupted by evil suggestions, either of our own hearts, or of Satan. We ought therefore earnestly to beg of

God

God, to preſerve us from being overcome by the Temptations, that do unavoidably occur in all Actions and Conditions; and that he would ſhew us the danger we are in, through the multitude, power, and ſubtlety of our Enemies; and the vileneſs of our own nature, which runs after Satans allurements, and conſpires with him to its own perdition: and we ſhould alſo frequently every day reflect with our ſelves, what ſort of Temptations at the preſent we are moſt obnoxious to: what are moſt likely

likely to assault us, and how we are to withstand them.

A man may resist any Temptation of the Devil, if he do but simply and purely will it, without any mixture of unwillingness: But to make such a resistance, is impossible of a mans self, or from any natural Power in him; but from the gift of God, and the help and assistance of his Grace; for besides the Gifts of Graces and Virtues, the Providence and Protection of God is necessary for Believers, that they may resist

resist Temptations: and likewise those manifold helps wherewith God succours his Elect. The first of these helps, is the driving away the Enemy; whereby he is not suffer'd sometimes to tempt the Elect. The *Job.* 1. second is, the bridling him in; not suffering him to tempt so much as he would. The third, *J. b.* 2. from the Tempter himself, when ever the shape under which he tempts, affords some help of Instruction: So the form of the Serpent might have caus'd *Eve* to have suspected. The fourth from

ſrom the Temptation it ſelf: When it either ſtirs up Fear in us, which is the beſt Keeper; or ſtirs us up to fight, and incourages us againſt the Enemy. The fifth, new Grace, or increaſe of the former. The Sixth, a Ceſſation, Peace, or rather Truce from the Temptation. The ſeventh, Refreſhment in the heat of Temptation, as when the Tribulation is turn'd into a Solace. The eighth, a Strengthning, Comforting, and Lifting up the Heart by a promiſe of ſtrength and Victory; with a Demon-

Math. 25
Luke. 19.

Demonſtration of the weakneſs of the Enemy. The ninth, a Conſolation, or chearing the Heart, in Troubles, ſorrows, and Grief. The tenth, a beſtowing Faith and Hope, and confirmation of the ſame, againſt the ſhaking Fear, which ariſes from our own defect and Infirmities.

Again; firſt an upholding them that are ſet upon, that they receive no hurt, tho' they are ſore aſſaulted oft, times, that they are even ready to fall; that they may acknowledge their own Infirmities, and aſcribe

aſcribe it to God's Mercy, not their own Power, that they are kept. Secondly, God's relieving of them that fly to him; in which reſpect he is call'd, the Hiding place of the Elect. Thirdly, God's fighting againſt, and overthrowing the Enemy. Fourthly, Outward Tribulation, of which there are many profits this way. Fifthly, the Remembrance of the Laſt things: Death, Judgment, Damnation, and Happineſs.

It is very difficult to overcome Temptations, becauſe no man fights with

with all his Strength against any one. A Believer in Temptation, is like a Kingdom divided within it self; like an Arm'd Horseman, that Sits upon a wincing, unruly, and unbroken Colt; like a stout Warrior, upon a Slippery Pavement.

Amongst the most hidden Treacheries, and most subtile Temptations of the Devil, whereby the most wise and valiant Christians, are oftentimes overcome; the first is long, and tedious, whereby he wearies them, and indeavours

deavours to bring them not only into the Temptation, but into Desperation also, and a Perswasion that they belong not to God, that God cares not for them. This great Mischief arises from the Ignorance of that good, which may be obtain'd by a long, and a frequent Combating with Temptation: It serves for the breaking of Pride, for the discovering other Infirmities, which else would never have been seen, and for the preservation of Humility. Secondly the strangeness of the Temptation,

tation, and the unuſualneſs of it; ſo that a man becomes fearful, whether he belongs to God, becauſe he cannot hear of any, that have been Tempted in the ſame ſort. The third ſubtilty is, when the Devil indeavours to make a man change that State wherein he is, and wherein he is well: As Birds and Fiſhes are often, by noiſe and ſtirring, driven from the Places in which they were ſafe, into the Snares of the Fowler. The fourth, when he invites a man to thoſe things which

which are above his ſtrength. The fifth, when under pretence of ſome Good, he draws a man into Danger; and, under pretence of Virtue, perſwades a man to ſome Vice. The ſixth is a Peace and Ceſſation from Temptation; the moſt dangerous ſubtlety of all: for from hence ſprings Sloth, Pride, Contempt of our Brethren, Hardneſs of Heart, &c.

A man may reſiſt Temptation three ways. Firſt, he reſiſts, that conſents not: The Tempter is overcome, if he overcome not. Secondly, he reſiſts

resists Temptations, that flies from, and shuns them. Thirdly, he resists, which beats them back, and makes opposition.

With the shunning Temptation, we must joyn Indignation, not vouchsafing to look after, or harken to the Devil, what ever he offers; contemning and scorning, when he offers that which is infinitely less worth, and even nothing, in comparison of God's Love. Here is the great Point of Wisdom, and Spiritual skill, so fervently to love God, so

closely to cleave to him, so diligently to employ one's self to do his pleasure, to preserve and defend Virtue, and to be so immovably fix'd in these Exercises, that the Darts of Temptation may not touch us.

A temptation is best beaten back by it s own Weapon: Now every Virtue does so, as often as in the Temptation, its Beauty and pretiousness is seriously thought upon; for by such Meditations, both the Sins, that do Tempt us, and and the thoughts, that proceed

proceed from them, are always weakned, and ſometimes vaniſh into nothing, as Darkneſs flies away, when Light approaches; for the only reaſon that Vice, and the Profits and Pleaſures thereof, ſeem in the hour of Temptation to have ſome Excellency, and be of ſome Value and Worth, is, becauſe at that time the Law and Light of Virtue is hid from our Eyes, either through Ignorance or Negligence; as rotten Wood, and the Scales of Fiſhes, do ſhine in the Night, becauſe the light of the

Sun, and other lights, are wanting.

Of Self-Examination.

THE necessity of this self-reflexion appears from this double consideration: the danger of the neglect, and the great benefit of the Practice of this Duty.

The neglect of it, makes a man a stranger to himself: (A very dangerous fault, yet very easily run into, through the Love of Sin and ones self) it throws a man every moment

moment upon a thouſand unexpected dangers; and who can tell how wicked he ſhall be, that does not know how bad he is? And when once God ſhall awaken a mans Conſcience, and tear off the covering, wherewith Sloth and Security have muffled it, when by ſome notable Judgment or Sickneſs, he ſhall quicken in a Man the remembrance of his former Iniquities, and ſummon him to Death, and Judgment; when he ſhall ſee his Sins ſet in order before him, and large Rolls

of Indictments written against him, full of his Sins and Woes, within and without; Oh! in what a maze, in what a miserable condition, is such a Person!

As to the benefit, that comes by this Practice. Hereby a man shall come to the knowledge of himself, and his present Estate; shall see what Graces he has, and what those are, he most wants: It will discover the whole temper of his Soul, and shew him what evil Affections are strongest in him, and in what things he is most apt

apt to Sin; what Gtaces are weakeſt in him, what moſt uſeful for him, that he may the more earneſtly implore them. And beſides, this particular knowledge will bring forth theſe three bleſſed effects.

Watchfulneſs, and Tenderneſs of Conſcience. He that is acquainted with the State of his Body, and knows what is hurtful, what is healthful, and what the danger of a Surfeit, or any other Diſtemper, is, will be very wary of his Diet, and courſe of Life: Nature teaches this; and, ſurely Grace

is a better Instructer He that has taken thorough notice of the great Distempers of his Heart, how suddenly he is transported with Passion, how quickly intic'd by every Temptation to practice any evil; that has seen, how ugly and fearful the face of Sin is, when presented in its true shape, and stript of all its lying Pleasures and Profits, and accompany'd only with God's hatred and Curse; that has found, what it is to venture upon Sin, what the loss of Gods Favour, the joy of the Holy Ghost,

Ghost, the peace and quiet of a good Conscience is: blame not that man if he be afraid to Sin.

Humility. He that often beholds himself in the unspotted Glass of Gods Law, will not be very forward to fall in love with his own beauty: When a man sits down to try himself by the Law of God, he finds therein all perfections of Holiness commanded, but not the thousand part of it in himself: he reads long Catalogues of Sins forbidden, upon pain of Gods eternal displeasure;

and in his own Conſcience, he finds the Guilt of all, or moſt of thoſe Tranſgreſſions. When he ſcans his beſt Works, he finds they fall ſhort of that Faith, Zeal, Sincerity, and perfect Charity, wherein they ought to have been perform'd; he finds that he has little whereof to be proud: much whereof to be aſhamed: So that, what ever others may think of him, he knows, ſo much evil, and ſo little good by himſelf, that he cannot have high thoughts of himſelf: Let him be deſpiſed, reviled, or reproached,

ched, as baſe and vile; it is no Corroſive to him: he abhors himſelf more, than any other can deſpiſe him; and is more Vile in his own Eſteem, than he can be in theirs.

True Peace and Comfort. He that often calls himſelf to a ſtrict Account, that Judges himſelf for his Tranſgreſſions, weeping over them with godly Sorrow, never ceaſing till pardon be obtain'd: this man alone poſſeſſes his Heart in peace and comfort, and can with great quietneſs and reſolution, expect the ap-

proach

proach of all Adversity nothing can put such a man to much fear or trouble, neither Adversity, nor Sickness, nor Death, nor Judgment it self.

This is the benefit of this Exercise; and yet how great a shame it is to consider our neglect and carelesness, who seek to know All things, but our Selves? Our minds are like our Eyes, we can turn neither of them inward. Oh! therefore for the future let us take all opportunities that shall be offer'd; we are not at all times

times alike disposd for this Exercise; there are special occasions that fit us for it: many times one sad accident or other turns home our thoughts to our Selves, and makes us see what we are in other men: The loss of a dear Friend, the sound of a Passing-bell, the sight of a Dying man, have a strange Virtue many times to compose a disorder'd Heart. Sometimes a Sermon has set us to rights, and sent us home quicken'd with much holy Affection; sometimes a Fit of natural Melancholy and

and Penſiveneſs makes us apt for inward ſpeculation; ſometimes a wakeful Bed calls upon us to examine our hearts: many ſuch occaſions God offers, if we were either Wiſe to ſee, or Willing to make uſe of them.

But if opportunities do not offer themſelves, we ſhould make them: A Wiſe man makes more, than he finds. Spare an hour in a Week, one day in a Month, for this buſineſs; Say not, thou haſt a Calling to mind; many buſineſſes, that require thy preſence, and

and diligence, and therefore can'ſt not mind all; Intend thou the chiefeſt, and that is Religion: Theſe are good indeed in their time and place; This only of abſolute neceſſity.

The Subject of our Tryal ſhould be our whole Man: Whether we find the change, that is, the New birth, begun in us?

Our mind, whether we labour to be daily more enlighten'd, to know that which is good and to be embrac'd; and that which is evil for to be avoided, by increaſing

ſing in the knowledg of the Word, and eſpecially of Jeſus Chriſt and him Crucified, reveal'd in the ſame?

Our Memory, whether it do more firmly keep thoſe good things, that it has learned?

Our Will, whether it more freely chuſe the good, and refuſe the evil, and ſo be daily more pliant and obedient to the will of the Lord?

Our Affections, whether they be every day more conform'd to the holineſs of Chriſt: that is, in loving that, which God loves; hating that, which

which he hates; rejoicing in that, whereby he is honour'd and well pleaſed, grieving for the contrary; fearing only the offending of him, ſecuring our ſelves in his love and favour alone?

Our Conſcience, whether it be ſtill tender; Checking us for every fault done, or intended; Quieting us in this aſſurance, That our Sins are waſh'd away in the Blood of Chriſt. Bearing Witneſs unto us of our upright lives and converſations, at leaſt begun: with a reſolute pur-

purpose so to proceed all our dayes?

Our Body, whether it indeavour after more ability daily, to perform every Duty accordingly, and in every part, and all this at all times, and in all places convenient?

Finally, we are to examine our whole Life or conversation, whether we feel a change therein unto newness of Life? All these being the Lord's, he does require this holiness in them all; and that by striving to perfection, each day to grow a little, until we come to

a

a perfect man, the meaſure of the age of the fulneſs of Chriſt: Until we feel ſuch a change in ſome meaſure, we can never have any true comfort.

Again, we are to examine our Faith, whether it be true, or no? Saving Faith is never without its Grounds, which are God's free proffer. His Will, and Deſire; his Command and Promiſe. It has ever ſome Word, or Writing from God, to ſhew for that which it believes. It will make one willing to try it ones ſelf,

Revel. 22. 17. *John* 7. 37. *John* 6. 40. 2 *Cor.* 5. 20. 1 *Joh.* 3. 23. and 5. 19. *Joh.* 6. 36.

ſelf, and willing any body elſe ſhould try it, yea God himſelf. Where ſaving Faith is, there will be a Spiritual Struggling, and Conflict; not between the Conſcience convinc'd, and the Will, as was in *Pilate*; But between the Regenerate and Unregenerate Part, as was in *Paul*. Again, as a living Child, it always grows, tho' not in ſight, at leaſt in deſire and indeavour, making a man more Conſcionable, and giving him better warning of Sin; as a Clock is known to go true, when it ſtrikes right, tho'

1 *Cor.* 3.5. *Pſal.* 139. 23.

John. 19. 12. & 16.

Rom. 7.22. 23.

2 *Theſ.* 1.3

tho' you cannot ſee it move forward. It gains by Opportunities, and waxes ſtronger by Reſiſtance.

Again, Saving Faith is known by its Antecedents, and Conſequents, but more eaſily by its Fruits and Effects, than by its Cauſes; as Life, by Motion; and Fire, by Heat. And thus it is a living Faith. It loves and deſires the Word, Gods Ordinances, and all holy Means; becauſe it is both begotten, and, nouriſh'd thereby. It makes a new Creature, purifying the Heart, and regulating

Gal. 5. 6. *Rom.* 6. 13.

Pſal. 84. 2.

Acts 15.9. *Rom.* 6.4. regulating the Life; It makes them Virtuous, Temperate, Patient, Godly, which before *2 Pet.* 1.5. were the contrary; It works Repentance, and a true abandoning of Sin, making us grudge it any room in us. It makes one not contented with Thinking he has it; but very desirous, and industrious to be sure, and Certain. It works Self-denial, both in regard of God, for doing or suffering his Will: and of our Neighbour, in forgiving, forbearing, and not doing them the least Wrong, to

to do our Selves the greateſt Benefit; ſeeking and deſiring his good, as it were our own; and requiting any hurt done us, by doing all the good we can. It draws Virtue and Holineſs from Chriſt, for the cure of our ſpiritual Diſeaſes. It makes us complain of much want in our Faith, and weakneſs in our believing, out of a Senſe of Unbelief, as a burden to us; It covets more and more earneſtly the Favour of God, and better aſſurance of it: therefore will make us neither to favour our ſelves, *Mar.9.24.*

ſelves in any Sin, nor to be content with any proſperity without it. It will make us long more after Chriſt, and his raviſhing ſweetneſs; as Lovers for the Marriage day.

2. *Cor.* 5. 28. *Cant.* 8 14. *Revel.* 22. 20.

It expels Worldlineſs from ruling inus; becauſe it finds an All-ſufficiency in Chriſt: So that we cannot love the World more than Grace, and Holineſs. It excludes Boaſting of our Gifts, Parts, or good deeds; It works in us Inward, Spiritual life: Now Chriſt liveth in us, and we in him. Which life may be

1 *John.* 5. 4. and 2. 16. *Heb.* 11. 26. *Rom* 3. 27. *Gal*, 2. 20.

be known as natural life is, by the Working of the Heart, panting after God. And by the beating of the Pulses in our regular motions of constant indeavours, and holy obedience; By the operation of the Senses, discerning Good and Evil. By breathing a Spiritual and sweet breath of Grace. By the motion of Hand and Foot, which moves to God, and for God.

Psal. 42. 1.

Heb. 5. 4.

Eccl. 10. 12
Col. 4. 6.

It drives out Hypocrisy, which serves not God for Love, but for By-ends. It will not suffer us to make haste to

depart from God, by evil means to help our selves. Lastly, true Faith obtaines, what it believes, things for present, in present, and things to come, in their due time. So also this Faith obtains all the Benefits by Christ: As deliverance from the Reigning power of Sin, Sanctification, and Grace, as well as Salvation, dependence on God, Patience, Contentedness, and sufficiency in him. If we obtain these things, our Faith is True, or else it is False and Counterfeit: For how can we know that our believing Salva-

Isai. 28 16. *Psal.* 40. 1.

Matth. 8. 13. and 21 22.

Rom. 6. 14.

Salvation ſhall bring us Salvation, when as our believing Sanctification does not make us Holy? Or how ſhall our Faith prove True for another World, that proves Falſe for this? But if our believing Sanctification brings us This; then certainly our believing our Salvation, will bring us at.

Of Set Meditation.

IN Set Meditation there are four things to be conſider'd: The Circumſtances, the Preparation, the Act it ſelf,

and the Conclusion.

The Circumstances.

FOR the Time. This is left to every man's discretion; yet Bishop *Usher* advises us, to make choice of the Lords day in the Evening, when we may call to mind, what we have heard: and the better to keep it in memory, take the Heads of Sermons.

For the Place; as retir'd as may be, and the room somewhat dark, that the Senses may have no object to draw them away.

For

For the Space, there is requir'd but one hour in seven Days; and thou wilt find it the best hour, that ever thou did'st spend.

The Preparation.

THE time allotted for this Exercise being come, retire into thy Closet, and having shut the door, before thou go about this great Work, do thy Homage; fall down prostrate, groveling, and kissing the dust, laying thy self at the feet of God, labor to be convinc'd of, and affec-

ted with, the presence of God; consider whom thou art to deal with, a God before whom all things are Naked and Bare, who is in the highest Heavens, full of Glory and Majesty, who will not be dally'd with, or mock'd; but Sanctify'd in those, that approach him: therefore must thou be careful not to speak Foolishly before so Wise a God. Again, a most Just God; hat will not indure that you should hide, or foster any Sin: And yet of a most Gracious and marvellous sweet nature; who,

who, if we ask Pardon and Forgiveneſs, Grace and Wiſdom, confeſſing and forſaking our Sins, and hoping in his Mercy, will not upbraid us with our Unthankfulneſs, Undutifulneſs, Sins, and Rebellions againſt him.

Beg of God, aſſiſtance to perform this Duty; Pray to him, that He would be pleas'd to direct thee in the choice of thy Subject: that he would put ſuch Conſiderations and Thoughts into thy Heart, that thou may'ſt be convinc'd of, and affected with, the Truths of his Word.

The Act it Self.

NOW pitch upon a Subject. The Subjects of our Meditations should be such things as are Plain, Certain, and Evident; and not Intricate, Abstruse, Controversial, and Doubtful Speculations; much less, such as are Curious and Nice.

We must chuse those places of Scripture to Meditate on, as are most sutable to our present condition, and the dispensations of Gods Providence, either in general

ral or perſonal; to Our-ſelves, or to his Church.

Let your Meditation be upon Scriptures ſutable to your Temptations.

Let your Meditations be ſutable to the Ordinances, you are to be partakers of.

Let Chriſt be very much the Subject of your Meditation.

This Holy and Solemn Meditation conſiſts of Three parts. The firſt I call Conſideration; which is nothing elſe, but the convincing our hearts of ſeveral Truths, which do belong to the

Subject whereof we Meditate: To help us herein, we may consider. 1. what Scripture, 2. what Reason, saith, concerning it: a few pertinent Scriptures, and weighty Reasons, are as good as many, for this purpose. We should not over multiply our Considerations; but as soon as we find our Hearts strongly affected, then we are to pass over that part: but yet, we must be sure to let our considerations take deep root, before we pass over to Affections and Resolutions; but in case our

our Affections are very much inflam'd, as ſoon as ever we begin our Conſiderations; we are to yield to the Inſpiration of God, and follow the leading of his Spirit, and not bind up, and limit the extraordinary working of it; but otherwiſe we muſt not leave blowing the Fire, as ſoon as ever it begins to flame, for green Wood will ſuddenly go out, unleſs it be very well kindled. We ſhould view the Subject in all its Faces, turning it on all ſides; but not tye our ſelves up to Logical methods.

The

The ſecond thing in the Act it ſelf, is a Working on the Affections. The firſt, which is a calling to mind, and debating the matter, is an Act of the Underſtanding; the end of which is to inlighten the Mind with Knowledge. The ſecond is an Act of the Will and Affections, laying the matter to heart, and applying of it cloſe and home; the end of which is, to fill the heart with Goodneſs. Here therefore we muſt examin Our ſelves, and Actions; whether they be according to the Rule, or wherein they come

come ſhort, or differ from it: Nor ſhould we give over this Search, till we find our Hearts in ſome meaſure become Pliable, Broken, and Affected.

The third part of the Act it ſelf, is Reſolution, to do this, or that. This Reſolution ſhould be firm and ſtrong, in the preſent, not future Tenſe; and as well againſt the Means, Occaſions, and Temptation to any Sin, as againſt the Sin it ſelf: We muſt peremptorily charge our Souls in every Faculty, Underſtanding, Will, and Affections, to Re-

Reform, and Conform to the Rule of God's Word.

In Meditating, we muſt joyn all theſe three together, otherwiſe we ſhal never bring our Meditation to any profitable iſſue; for if we only ſtudy to find out what's True or Falſe, Good or Evil, we may gain much Knowledge of the Head, little Goodneſs of the Heart: And if we only apply to our ſelves that, whereon we have muſed, we may, by finding our ſelves Tranſgreſſors, lay Guilt upon our Conſcience, without fruit or comfort. But if to both theſe

we

we add a Reſolution, through Grace, to be ſuch as God commands us, and lay a peremptory charge upon our ſelves to live hereafter according to his Law, and to follow his Counſel, touching what we ſhould believe and do, when we have offended him; then we ſhall reap both benefit and comfort by this Exerciſe.

The Concluſion.

FOR the Concluſion of our Meditations, we muſt firſt with earneſt deſire beg of God ſtrength

ſtrength, to perform whatſoever we have reſolv'd to do; being humble, and ſenſible of our own Infirmity.

Secondly, we muſt return praiſe and thanks to God, if we have perceiv'd any warmth of Love to God, or taſted of him, or any other Spiritual effect wrought in our hearts.

Thirdly, we muſt humbly acknowledge our Failings in the performing of this Duty.

Fourthly, we muſt remember the Vows and Promiſes, which we have made.

Fifthly,

Fifthly, we muſt remember what Paſſages in our Meditation did moſt affect us, and lay them up in our thoughts, that we may hereafter think upon them.

Laſtly, we muſt by degrees warily go out of the preſence of God, being careful and watchful, that we loſe not the Senſe, and Feeling, Warmth, Strength, and Grace, we have got. This is the moſt proper and genuine Method for Meditation.

Preservatives against Sin.

CONsider first the Fruits and Wages of Sin: The best, it yields, is Sorrow, and Repentance, if not dreadful Punishments.

If thou dost commit it, t'will poison and invenom all Conditions: it will sowre thy Prosperity, with Preapprehensions of Wrath, haunting thee, like an importunate Creditor a wild Gallant, spoiling thy Jollity and Content. In thy Adversity, it will add

add affliction to affliction: Superadding to thy outward troubles, a misgiving Soul.

Besides, Sin unqualifies thee for any good Duty, either to God, or Man: If thou prayest, yet the sense of Sin, thou bringest with thee, makes thee ungrateful to thy self; and how can'st thou expect to be accepted by the Holy God? In a good work, the Sin, thou art guilty of, makes the comfort of it Insipid: thy Heart tells thee, There is sin in the Conscience; and this makes thee asham'd to own

own the good that is in the Action.

Again, will it not be a grief to the good Angels, to be present, and Spectators of thy Enormities? will it not work a loathing, and nauseousness in them, and cause those chast and pure Spirits, who are employ'd for thy preservation, to retire themselves? And will it not be a most grateful Spectacle to the envious and malignant Spirits, and lay thee open to their power and malice, who have gotten thee within their Territories, unless God in mercy

mercy restrain them?

Consider the heynousness of the least Sin. It is against God's Infinite Majesty, and the riches of his Bounty, in giving his Son for us: Also against his Honor, and the Love, and Loyalty we profess to owe unto him, for all his Goodness and Mercy; and likewise against our Covenant with him: the vileness of which is seen in the fearful Punishments of the Sin of Angels, *Adam*, the old World, *Lot's* Wife, *Saul*, and so of *Moses*, *Uzzah*, *David*, *Josiah*, and chiefly

ly that inflicted on the Son of God, for our Sins. A Child of God cannot look to carry away the least Sin against Knowledge and Conscience unpunish'd, without speedy submission and amendment.

Numb. 20. 24. *Deut.* 3. 26.

Live alwaies as in God's presence, whose Eye is ever upon thee, and who may take thee away on a sudden. Remember thy appearance before him, and account every day, thy last; being always prepar'd to give up thy Account.

Gen. 17. 1. *Job.* 32. 22. 2 *Cor.* 5. 15.

Keep continually a fresh remembrance of God's

God's great Goodneſs; eſpecially his chief Mercies Bodily and Spiritual, Ordinary and Extraordinary: Let thy great Deliverances never depart out of thy Heart; ſay always with *Joſeph*, *How can I do this, and Sin againſt my good God?* *Gen.* 39. 9. *Neh.* 6. 11, 13. *Pſal.* 103. 25. &. 116. 12. 16.

Walk ever painfully in thy ſpecial Calling, and in the Conſcionable uſe of all the meanes of Grace.

Keep a perpetual memory of the former miſery of Sin, and Bleſſings

Blessings of Righteousness.

Be resolv'd to chuse, rather to endure any misery, than to Sin against God: as *Joseph*, *Daniel*, and the three Children did. *Dan.* 1. 8.

Warily resist the first motions to any Sin: *James*, 1. 5. *Lust, when it has conceiv'd, brings forth Sin. Achan* tells *Joshua*, by what degrees he came to finish his Sin; *Josh.* 7. 21. *I saw a Babylonish Garment, then I coveted it, and took it, and it is hid in my Tent.* Avoid every occasion of Sin, as you

you would do of Infectious Diſeaſes. 1 *Theſ.* 5. 22. *Gen.* 39. 10.

But above all, uſe Fervent Prayer, to be kept by theſe Preſervatives. 1 *Theſ.* 5. 17. *Eph.*6.18.

Of the Sabbath.

REmember the Sabbath before it come, that thou may'ſt diſpatch all thy own works in ſix days, to attend the better upon the right Sanctification of the Sabbath. Meddle not with any Recreation, Paſtime, or Ordinary Work, from *Saturday* night at eight of the Clock, till *Monday* morning

Isa. 56. 2, 4, 6. 58. 13. 14.

ing. Now in thy Evening Devotions allow thy self so large a portion of time, as may serve for some preparatory Meditations and Prayers; and be not slight, and uncertain, but constant to thy set times, and earnest in this work: Now look into thy bypast Life, and chiefly to thy walking with God the last Week; be sure to set all strait between God and you; examine thy self both by the Law and Gospel, and see whether there be not some sin or miscarriage that lies unrepented of, which

which may blaſt thy next day's performances; if there be, conſider of it more particularly in its aggravations and nature, reconcile thy ſelf with God by Faith, and Repentance, and renewing thy Vows of walking more Conſcionably, after thou haſt cleanſed thy heart and hands. Let thy Prayers be ſutable to thy Condition; beg fervently forgiveneſs of thy particular ſins confeſſed and bewail'd, together with Grace for the future againſt them, and an increaſe of all other

Graces, which thou ſtandeſt moſt in need of; eſpecially for a quiet, ſetled, compoſed mind, that thou may'ſt attend with all thy Soul upon thy holy concerns and buſineſs; likewiſe for inliven'd Affections, that thou may'ſt not be dull and heartleſs, but of a tender, and melting Spirit; for a pliable, and yielding mind, that thou may'ſt hear the Word with, and render the obedience of, Faith; that the Lord would fix thy mind, and make it ſerious, inlighten it, and open thy heart, that thou

thou may'ſt have a clear and right underſtanding, that the Spirit would ſet in with the Preaching of the Word, and make it effectual for the beating down of thy Corruptions, and that it may be the power of God to the ſalvation of thy ſoul: And laſtly, for the Miniſter, that the Lord would teach him what he ſhould teach the People, and direct and inable him to declare the mind of God, and make it manifeſt; that utterance may be given unto him, to ſpeak boldly, as he ought to

ſpeak; and that God would Pardon his ſins and frailties.

Earneſtly endeavour to taſt the ſweetneſs of holy Exerciſes, and to long for the enjoyment of God's Sabbaths; that ſo thou may'ſt come to make them thy Delight.

Riſe at leaſt three hours before morning Sermon, if it will ſtand with your Health, and not hinder your fitneſs for Spiritual Exerciſes through drouſineſs afterwards.

When thou art up, retire into thy Cloſet; and having read two Chapters

Chapters in the Bible, betake thy ſelf to Meditation and Prayer. Conſider with thy ſelf what an impure Sinner thou art, and into what an holy place thou goeſt, to appear before the moſt Holy God, who ſeeth thy Heart, and knoweth all the Sins of thy Life, tho' thou may'ſt have forgotten them, and hateth all Impurity and Hypocriſie: Now again examine thy ſelf, and Confeſs thy ſins unto God, earneſtly praying for the pardon and forgiveneſs of them, and ſo reconcile thy ſelf

with God in Christ, and renew thy Vows to walk more Conscionably; and especially pray that thou may'st have Grace to hear God's Word with profit, and be inabled to Sanctify his holy Day, not forgetting the Minister. And after your private Prayer, read another Chapter. Be present with the first at all Publick Assemblies of the Church, with cheerful Reverence, and the greatest attention, as before the Lord of the whole Earth: Both to declare thy Love and Honour, and for the good

good Example of others. Be afraid of the leaſt unſeemly geſture, or of being overtaken by ſleep, drowſineſs, or wandring thoughts. Joyn in with the Congregation in every publick Action, according to due and holy Order, cheerfully, with thy Heart.

1 *Cor.* 12. 12. *Acts.* 2. 46. 4. 32.

In hearing, apply each ſpeech, as ſpoken by God to thee in particular: Like a Practiſer of the Art of Memory, refer all things to their proper place. If it be matter of comfort; this is for my ſick Bed, for my outward loſſes, for my drooping

drooping under afflicti on, for the Sence of any Spiritual Defection. If matter of Doctrine; that is for my ſettlement in ſuch a Truſt, for the conviction of ſuch an Error, for my direction in ſuch a practiſe. If matter of Reproof, and threatnings againſt Sin, whether thy own or others, as a member of the ſame Body, or in danger thereof; be humbled, do not point at thy Neighbour, but deeply charge thy ſelf: This meets with my dead heartedneſs and ſecurity, with my Worldly mind-

edneſs

edneſs, Self-love, and Flattery of my own Eſtate; This with my uncharitable Cenſoriouſneſs, with my fooliſh, proud Heart; That with my Hypocriſie, and the neglect of Gods Service and my Duty; That with my Irregular Life, and Converſation. Reſolve to walk in every good way, and to depart from all evil.

This is the beſt Art of Memory; for exceeding Joyes, Griefs, Hatred, or deſires, do leave the deepeſt Impreſſions in us, and ſo ſtick longeſt by us; In hearing therefore, labour

labor to exercise Humility under Reproofs, Rejoycing in all the Promises, Thankfulness for Mercies, Desire after Graces, and holy Resolution of amendment, and more close walking, with God.

As thou returnest home, or when thou art entred into thy House, Meditate a little while upon those things thou hast heard, and then kneeling down turn all into a Prayer; beseeching God to pardon thy Sins of Worship, to accept of thee, and thy Imperfect performances,

mances, in, and through Christ thy Lord; to give such a blessing to those things, which thou hast heard, that they may be a direction to thy Life, and a consolation to thy Soul.

Eat Moderately at Dinner; rather sparingly, than plentifully, on this day: That thou may'st be fit for the afternoon Exercises.

Som little and short Discourse about Temporal things, upon occasion may be so directed, and temper'd with Pious Meditation, as that it may rather be a furtherance

rance than hindrance of the Duties of Religion: and indeed ſuch Buſineſs, or Diſcourſe, in ſuch a manner, doth not withdraw the Mind ſtom God's Worſhip; But be ſure that in all thy Speeches and Actions this day there be no lightneſs, nor Vanity, nor any thing unbecoming the Solemnity, Sacredneſs, and Seriouſneſs of it.

Walk half an hour after Dinner, to digeſt thy meat; and then go to thy Chamber, and recollect what you remember of the forenoon Sermon. If

If you are well, be ſure you attend on God's Ordinances Fore-noon and Afternoon: For ſo often exerciſes of publick Worſhip ought to be held. *Pſ.* 92. 1. *Acts.* 20. 7.

After evening Sermon, retire to thy Cloſet, read the Chapters in which the Texts were; then recollect and examine what you have heard, meditating on the whole Sermon in order

The Coherence, and Explication of the Text,

The occaſion and meaning.

The chief Sum and Scope of the Holy Ghoſt in it.

The

The Division or parts.

The Doctrines severally, by marking the Text, and how they were gather'd out of it.

The Proofs and Reasons of the several Doctrines.

The Uses.

And lastly, which is the chief of all, apply it to thy self, and try what work every part hath in thee; If the Preacher's Method be too curious, or confused; then labor to remember,

How many things he taught, which thou knoweſt not before, and be thankful. What

What Sin he reprov'd, whereof thy Conſcience tells thee, thou art Guilty, and therefore muſt be confeſs'd, repented of, reſolv'd againſt, and amended.

What Virtues he exhorted to, which are not ſo perfect in thee; and therefore thou muſt indeavour to practice them with more Zeal and Diligence.

After the finiſhing of thy Cloſet exerciſe, or as a preparation to it, thou mayeſt walk in the Fields, and Meditate on the Works of God; for in every Creature thou may'ſt

may'ſt ſee the Wiſdom, Power, Goodneſs, Providence, and Juſtice of God: Pray to God, that he would open thy Eyes, ſo as thou mayeſt give him the Glory of his Works. Eſpecially conſider theſe things more fully in their ſeveral Ends and Uſes, as the Scriptures apply them. Be ſure to return ſo early, as neither thy Cloſet, nor Family Devotions (if not perform'd) be omitted.

Works of neceſſity may this day be perform'd, and works of Mercy thou art not to forget:

forget: Such as Visiting the Sick, Instructing, Exhorting, Admonishing, Reproving, Comforting, Relieving, Collecting, &c.

To conclude, Thou may'st certainly expect that God will proportion his Blessings to thee, as thou measurest to him in thy Preparation to come before him: Therefore as thou desirest the Blessing of a Sabbath, so resolve by a constant Vow, to perform thy work of Preparation, and try whether the Lord will not perform his Promise abundantly.

Lev. 10.3. 22.3. *Ex.*19.22. *Mal.* 7.2. *Mar.*4.14. *Psal.* 44.5. *Isa.* 56.58. *Ez.* 7. 10. *Gen.* 35.2. 5. *Ec.* 4.17.1 *Cor.*11.23. 24. *Mat.* 5.23. 24.

Examine

Examin thy Life, thou ſhalt find, that a ſtrict and diligent obſervation of the Duties of this day, has ever joyn'd to it a Bleſſing upon the reſt of thy time; and the Week that is ſo begun has been bleſſed and proſperous: Whereas when thou haſt been negligent of the Duties of this day, the reſt of thy Week has been unſucceſsful. I could eaſily, ſaith Judge *Hales*, make an Eſtimate of my ſucceſs in my own Secular Employments, by the manner of my paſſing and ſpending the Lord's day. On

On Wedneſday, or Thurſday evening, ſet ſome time apart for Recollecting and Reviewing what thou did'ſt hear, and lay up in thy mind, the Lord's day paſt: this will rivet the Word the faſter in thy Memory, and put thee in mind to practice it.

A Prayer for the Morning.

QVicken me, O Lord, that I may call upon thy Name: prepare my unprepared Heart, by the Bleſſed Influences of the Spirit of Grace and Supplication. O

O most holy, and most glorious Lord God, the Almighty Maker, and careful Preserver of all thy Creatures, but especially the Saviour and Sanctifier of them that Believe, by the Merit and Efficacy of the Blood of Jesus Christ; I, sinful Dust and Ashes, dare not of my self lift up my Eyes to Heaven, yet through thy dear Son, my Saviour, come unto thee, according to thy Command and Promise, freely acknowledging that I am less than the least of all thy Mercies, and therefore utterly unworthy of the inestimable

favour

favour of being thy Child, and a fellow Heir with Christ; that after suffering a little here, I should Reign with him for evermore: For thou know'st, O Lord, that in Sin I was conceiv'd and born, and that I have lived ever since in Iniquity: I am by Nature the Child of Wrath, a Vassal of Satan, an Enemy to Thee my God. It was thy great Mercy that I escaped thy Wrath, due unto me at the very instant of my Birth, in respect of that Mass of Corruption which I brought with me from my Mother's Womb; and thy long-suffering

fering Patience and Compassion, that never fail, that I have not been long ago consumed, swallowed up, or swept away, with some extraordinary Judgment, for those many gross and heinous Sins of my Life: my whole Nature is deformed, with Original corruption; my whole Life, my whole Life abounding with the fruits thereof, all manner of actual Transgressions. My Understanding is full of Blindness, Vanity, and Infidelity; my Conscience, Dead, and Remorseless; my Heart, Hard, and Impenitent; my Affections

ons, Disorderly and Violent, Unruly and Masterless; my Appetite, Sensual, and Brutish: I have no ability to any good Duty; no restraint, or moderation, in Sinning against thee. Yea, if I do any Good, I am apt to blemish it with Self-love, and Hypocrisie; if I abstain from any Evil, it is many times rather from the Act, than from the Love of it. I ought to have lived, as under Covenant with thee, but, wretch that I am, I have broken my Vow, falsified my Faith, and violated the everlasting Covenant. What Command-

ment of thine is there, O Lord, I have not transgressed? What Grace, I have not abused? What Curse, I have not deserved? When I view the wretched course of my Life, and consider my weighty and crying Sins, what, Lord, can I say? And what confusion should cover me? In how many things have I Sinned against Knowledge, against Conscience, against Light, and against many Vows and Promises of better Obedience!

Here confess to God thy secret Sins, with the Circumstances of Time, Place, Person, and Manner, &c.

dience! I have no colour of excuſe, nothing to plead with thee, in defence of my many, and heinous Sins: if I diſpute, I muſt lay my hand upon my mouth, and learn to abhor my ſelf in Duſt and Aſhes; for, Lord, for theſe my Sins I ſtand here guilty of thy Curſe, with all the Miſeries of this Life, and that to come. But, O bleſſed Lord, thou art he, that Juſtifies the ungodly, and haſt ſent thy Son to die for Sinners, and haſt made a general Offer, and invited all to come unto Chriſt, that they may be ſav'd, whoſoever will, e-

very one that thirſteth; yea, and haſt moſt graci-
John 6.37. *ouſly promiſed,* That him that cometh, ſhall not in any wiſe be repulſed, or caſt out; *and* that
John 3.16, 17. Luke 2.10. whoſoever believeth, ſhall not periſh; that thou wilt not deſpiſe a broken heart. *Nay, Lord, it is thy Will, De-*
Rev. 22. 17. *ſire, and Command,* that I
John 7.37. John 6.40. ſhould believe on the Name of thy Son, that
2 Cor. 5.20. John 3.23. ſo I may be ſaved. *And thy Word of Truth ſaith,*
1 John 5. 10. *That* whoſoever believeth not, maketh thee a Lyar. *O, Father of Mercies, I am bold, in the name of Chriſt, to come*

un-

unto thee, and by the hand of Faith to lay hold upon thy Promiſes; yet, feeling my own weakneſs, I beſeech thee ſtrengthen my unbelief: and what aſſurance I cannot have by my Faith, weakly embracing thee, let me have from thy ſelf, embracing me, who art mighty to ſave. Thou did'ſt inable thy Servant Jacob *to lay hold on thee, and not let thee go, till thou had'ſt bleſſed him: Lord give me the ſame Strength, the ſame Courage, and the ſame Succeſs. I beſeech thee, O Lord, who deſpiſeſt not the ſighing of a contrite heart,*

nor desirest the death of a penitent Sinner, but delightest by thy Goodness to Reign, where Sins have most abounded, to pardon and forgive me all my Sins, and to wash away the unsleanness of them, by that precious Blood of Sprinkling, which Christ Jesus my Saviour hath shed, I hope, for me. And seeing he has born the burden of the Curse due for my Transgressions; deliver me, O Lord, both from my Sins, and those Judgments, which hang over my head, as due unto me for the same: bury them in the Burial of Christ; that they

they may never have power to riſe up againſt me, to ſhame me in this life, or condemn me in that to come. And I beſeech thee, O Lord, not only to pardon the Guilt of my Sins, but to purge my heart by thy holy Spirit, from the Droſs of my natural Corruptions; that I may feel thy Spirit more and more killing my Sins, in the power and practiſe thereof, eſpecially my ſpecial Sins and Corruptions. Let my Fleſh be Crucified, with its Affections and Luſts: And let me find the power of Chriſt's death, mortifying my cor-

ruptions; and the power of his Resurrection, raising me up to newness of life. Arm me, O Lord, with the Furniture of thy Grace, and write thy Laws in my inward parts; that I may not only be thy Soldier, but thy Servant and Subject: Set up the Scepter of thy Kingdom in my Conscience, subdue my heart to the obedience of thy Commands, win my Affections to the Love of thy Statutes, conform my Life to the Rule of thy Righteousness, and transform me daily more and more into thy Image. Bless all the Means of Grace unto

unto me, and me with a heart ſanctified, and ſet upon the Means, for the increaſe of Grace: let thy holy Word be my chief Treaſure, thy Statutes my Counſellors, thy Promiſes my Comforters, thy Sacraments my Delicates, thy Sabbaths my beſt Daies, and thy Servants my deareſt Companions. Renew daily with me the Covenant of thy Peace; and now this morning, let thy Spirit from Heaven Seal me a new Patent of Mercy: That being to meet with thee in the ways and works of this day, I may be ſure

to find thee as a reconciled Father, not as an offended Judge. As thou do'ſt add Days unto my Life, ſo, good Lord, add Repentance and amendment unto my Days: and beſtow a ſupply upon me of all thoſe Graces, which thou knoweſt to be wanting in me, and neceſſary for me; with an increaſe of all thoſe Gifts, wherewith thou haſt already indowed me. Give unto me ſuch Spiritual Eye-ſight, that I may ſee thee in thy Word and Works: Let me live in thy ſight, and not without thee, as the Gentiles do. O, let me

me not be caſt out of thy preſence, as Cain; *nor run againſt thee, as* Balaam; *but walk with thee, as* Enoch, Noah, *and* Abraham: *in all my ways taking knowledge of thy Preſence, Promiſes, and Providences. Bleſs me, O Lord, this day, in the Duties of my Calling; preſerve me from all fraudulent, oppreſſing, greedy Courſes: Draw my Affections from the Love of this World; fix my heart upon things above: if things ſucceed according to my mind, make me thankful to thee, which haſt given the Bleſſing; if any Croſs comes, make*

me

me patient, and careful to profit by the Chastisement. Good Lord, do thou bless me with such a portion of Health, Peace, Prosperity, and every good thing, as may inable and make me Chearful in Duty. And because the daily occasions of danger to my Soul are infinite, teach me to keep my Heart with all diligence, to make a Covenant with my Eyes, to keep my mouth as with a Bridle, for the avoiding all filthy communication, to use such words as may administer Grace unto the hearers; to be sober in Diet, wary in Disports, mode-

moderate in Apparel, choice in my Company, and ever to practice that continual Fear, which has a promiſe of Bleſſing: eſpecially watching againſt thoſe Sins, I am moſt inclined to, and thoſe Temptations that are moſt likely to aſſault me. Plant in me Faith, without Preſumption; Love, without Diſſimulation; Fear, without Infidelity; Zeal, without Hypocriſy; Knowledge, without Pride; Purity, without Judging: Wiſdom, joyn'd with Simplicity; Courage, accompany'd with Meekneſs; Cheerfulneſs, with Sobriety; and let every

every Grace be gracedwith Humility. And be thou pleased so to bless all my Studies and Actions, that they may tend to thy Glory, the good of others, and comfort of my own Soul, in that day when I shall make my final Accompt unto thee for them. O my God, keep thy Servant, that I do no Evil unto any man this Day; and suffer neither the Devil, nor his wicked Angels, nor any of his evil Members, or my malicious Enemies, to have any Power to do me any hurt or violence: But defend me from the Power, Malice,

and

and Multitude of them all, both in my going out, and coming in, with the impregnable defence of thy Providence, and Guard of thy holy Angels, whom, thou haſt ſaid, ſhould to this end pitch their Tents about thoſe that fear thy Name: For into thy Hands I do here, O Father, commend my Soul, Body, and all that I have, to be guided and protected by thee; being aſſured, That whatſoever thou takeſt into thy Cuſtody, cannot ſuffer any harm; ſeeing thou Ruleſt all things to thine own Glory, and the greateſt good of thy Children,

Children; and becauſe thou haſt aſſured me, that thus begging, I ſhall receive, that I may ſet forth thy Glory, whereunto I do here bind my ſelf. And if at any time I ſhall this day forget thee, my God, I beſeech thee, do thou in mercy remember me, and ſuffer not Sin to ſwallow me up, or grow ſtrong upon me, leſt I periſh. And now, may it pleaſe thee to receive at the hands of me, thy unworthy Servant, this my Sacrifice of Praiſe and Thankſgiving, for all thy Mercies, both for my Being, and Well-being; for

for the Means of Grace, and Hopes of Glory, &c. *By thee at firſt I was fearfully and wonderfully made; thou did'ſt cover me in my Mothers Womb, and gaveſt me the ſhape of a Man, when it was free for thee to have equalled me with the baſeſt Creatures: Thou haſt made me Perfect in ſhape, and not a Monſter; Senſible, and of underſtanding, not a Fool: Thou didſt preſerve me in the Womb, nouriſh'd me, when I hung upon the Breaſts, provided means of Education, fitted me for an honeſt Employment, and compaſſed me*

me with many particular Mercies, which others want. That I am now alive; that Satan *has not had his will upon me; that I know the way, and the means, unto a better Life; that I have been protected and refreshed the night past, when, for the Sins of the Day, thou mightest justly in the dead of sleep have called for my Soul; and that I have daily access unto thy glorious Presence: Whence are all these, but from the freedom of thy Grace? If thou shouldest have given me my desert, I should have perished long ago.*

Farther

Farther, I deſire to remember with a thankful heart, all thy Mercies at any time beſtowed upon me, or continued to me: My Health, Peace, Liberty, Maintenance, Credit, Fellowſhip, Succeſs in my Affairs, Preſervation from Dangers, delivery from Troubles, Recovery out of Sickneſs, Conſolation in Afflictions, &c. *But above all, for the magnifying thy Mercy to me, in the great work of Redemption and Salvation, by* Jeſus Chriſt; *for thy* Chriſt, *thy Spirit, thy Word, thy Sacraments, thy Sabbaths, and the Aſſemblies of thy Saints with*

with all the helps of Example, Instruction, Admonition, and Fatherly Correction, by which thou hast indeavour'd to farther me in the way of my Salvation; yea, tho' my provocations have been so many, and so grievous, yet thy Compassions fail not, but are renew'd every Morning: For all those Testimonies of thy Bounty, thy Pity, thy Patience towards me: I do, according to my poverty, offer up unto thee the Calves of my Lips, confessing thy Goodness, and the Due Service of my Soul and Body, as a Living and reasonable Sacrifice.

crifice. And now, O Lord, I come unto thee in behalf of thy whole Church and chosen People, and of all my Brethren, wheresoever they live upon the Face of the whole Earth: Defend them fron the Rage and Tyranny of the Devil, the World, and Antichrist; give thy Gospel a free and a joyful Passage through the World, for the Conversion of those, that belong unto thy Kingdom. Judge Babylon, *and Redeem* Sion, *in thy appointed time: Call the uncalled, and perfect the called; raise up the Fallen, strengthen the Weak, heal*

heal the Sick, relieve the Needy and Distressed, release such as are in Restraint, comfort them that are Comfortless, either in Body, or Mind, especially such as mourn for Sin. Strengthen the Hands and Hearts of them, that stand in the just defence of Religion, and Right; and confound every Adversary, and Antichristian Power, and Policy: Especially be favourable to all such, as suffer any Trouble or Persecution for the Testimony of thy Truth, and holy Gospel; support them under, and give them a gracious deliverance out

of

of all their Troubles, which way it ſhall ſeem beſt to thy Wiſdom, for the Glory of thy Name, the further inlarging of thy Truth, and the increaſe of their Comfort and Conſolation: Give me a compaſſionate fellow feeling of the Miſeries, others ſuffer; and prepare me for the day of Trial. Bleſs with all ſutable Mercies, this particular Church, forgive the publick Sins, heal the publick Calamities, and Diſeaſes. Bleſs thy Servant Charles, *our Sovereign, adorn him with all Princely Graces, anſwerable to his high Eſtate; eſpecially*

ly with a Spirit of Government. Prosper the work of the Gospel, and make thy Word to grow by the labours of those, thou hast appointed to the Service of the Church: give them Sufficiency, Fidelity, and Success in thy Business; Increase Wisdom in our Counsellors; and stir up Magistrates, and men in Authority, to seek the advancement of thy Glory, and good of thy People: contain the Subjects in their due obedience to Authority; bring to naught all Tumultuous and Rebellious Practices,

Visit

Viſit all my Kindred, Relations, and acquaintances, and all that are committed to my charge, and whoſoever may claim an intereſt in this Duty at my hands, with ſuch Bleſſings as they need: Reward a thouſand fold all, who have ſhown any kindneſs to thy Servant; forgive, and have mercy upon all my Enemies, and let not one of them ever fare the worſe for any wrong done unto me. Finally, both to my ſelf and all that deſire to fear thy Name, grant all the Bleſſings, of Mercy and Peace in Jeſus Chriſt; *to whom,*

with thee, O Father, and the Eternal Spirit, be all Honor, Obedience, and Thanksgiving, throughout all Generations. Amen.

Our Father, &c.

Evening Prayer.

O *Lord God Almighty, the Great and Supream Being, before whom the Blessed and Glorious Angels cover their faces, thou art a God terrible in Wrath and Vengeance against all obstinate wicked men; but infinite in Mercy, and endless in Compassion, to all poor sinners, that with unfeigned*

ned Repentance truly turn unto thee: thou keepeſt Covenant and Mercy for ever, for all who deſire to fear thy great Name, and walk humbly before thee; I, Vile Earth and Aſhes, miſerable Creature, laden with Sin, might juſtly fear to lift up my Eyes to Heaven; but ſince thou art ſo far from deſpiſing and driving from thee a Weak, and Vile Sinful Wretch, as I am, that thou calleſt and draweſt ſuch unto thee, I am bold to approach the Throne of thy Grace, in the name of thy dear Son, my Lord Jeſus Chriſt, whom thou

haſt given for Sinners, not only a Saviour, but alſo an Advocate and Interceſſor, to put up our Suits, and make our Prayers accepted: Through him, Lord, admit me into thy Preſence, and hold forth unto me the Golden Scepter of thy Grace; let not thy Power diſmay, but ſtrengthen my Weakneſs; thy Glory not confound, but cover my Vileneſs; thy Purity not purſue, but purge my Wickedneſs. I can plead nothing but Miſery in my ſelf to make way unto thy Mercy: from thee alone muſt all motives unto compaſſion be drawn;

I beseech thee, O Lord, be not ashamed of my Poverty, be not weary of my Importunity; but as the Sense of my misery, leads me unto thee, so let the Pity and Commiseration of the same, incline thy Merciful Heart towards me. I brought with me a World of Sin, into this thy World: I have derived from my first Parents, not only the Guilt of their Sin, but also the Corruption of their Nature; that Leprosy of Adam *cleaves unto me, and has overspread all the Powers and Parts both of Soul and Body;*

darkening and misleading my Understanding, benumming and abusing my Conscience, inthralling and hardening my Will, disturbing and disordering my Affections, and making my Bodily Senses and Members either as Porters to let in Sin, or as Instruments to execute it. And from this cursed Root have sprung all those Actual Transgressions, which, in Imitation of Adam's *Sin, I have committed, and multiply'd against thy Majesty, by breaking every one of thy Commands, in Thought, Word, and Deed; even from*

from the beginning of my life unto this preſent time: So that there is ſcarce any Sin, but I have been guilty of it, one time of my life or other; nay, this very day how miſerably have I departed from thee! how frequently and ſadly have I backſlid! in what Liberty have I allow'd my ſelf! how heedleſsly have I converſed! I have walked at a meer peradventure with thee, my God. And here, O Lord, I deſire to confeſs, with ſhame, unto thee, not only the Sin of this Day, but thoſe great and notorious Offences of all my ſinful

life past, with all those heinous Circumstances, whereby my Sins have been made out of measure sinful: as the abuse of thy Patience, the quenching thy Spirit, despising thy Gospel, unthankfulness for thy Mercies, unfaithfulness in thy Covenant. These, and many more, are the Mischiefs, with which my Nature is blemished, my Life filled, my Conscience hardned, and thy heavy Wrath most justly deserved; yet, because thou hast, out of thy free Grace, given thy Son, Jesus Christ *the Lord, a means of Propitiation, in whom*

whom thou reconcileſt the World to thy ſelf; I humbly beg of thee, through him, Grace and Pardon. O, let his ſufferings ſatisfie thy Juſtice for all my Sins, and procure favour and forgiveneſs from thee; let thy Chriſt *be my* Jeſus, *to ſave and deliver me from wrath to come: And whereas thou haſt not only promiſed to deal thus with me, but commanded me to believe that promiſe of thine; Lord I deſire to obey thy Command, and Seal to thy Truth; yet, privy to the weakneſs of my Faith, I pray thee help*

my unbelief: Behold not my Iniquities, O, Lord, as a ſevere Judge, to be avenged of them; but as a Sovereign Phyſician, to cure, and heal them. Shew me my Pollutions by Sin, in the Glaſs of thy Word, and by the Lamp thereof help me to ſearch and know how wicked I am; that Judging and condemning my ſelf, I may avoid thy Judgment and heavy Sentence; and may ſo hate, abhor, and be avenged of my ſelf, as that I may avoid thy Wrath and Puniſhment: O let Sin be as bitter to me in the attempting, as

in

in the repenting; at leaſt-wiſe, more bitter in the repenting, than ever it was ſweet in the committing. Grant me thy Grace to overcome my ſpecial Luſts; at leaſt, alwaies to ſtrive againſt them. Subdue my proud, haughty, and vain, Thoughts; and ſtraiten my crooked, and diſtorted Affections: Let me look on the Pleaſures and Profits of life, not only as thy liberal allowances unto me, but alſo as Satan's *Baits; avoiding all exceſs and abuſe, and uſing them with thankfulneſs, moderation, and as things that muſt*

ſhortly

ſhortly leave me, or I them. Let me not value Pleaſure, Honor, Profit, Eaſe, or any thing whatſoever at ſo high a rate, as, for the love thereof, to make ſhipwrack of a good Conſcience: Let me meaſure my ſelf, not by what others Judge me, or I feel my ſelf to be; but by that I deſire, and labour to be. Teach me to keep a diligent account of what I receive from thee; remembring, there will be a day of Reckoning: and grant me ſo to manage, and employ thy Talents, that thou mayeſt receive thy own with advantage.

Let

Let my whole Life be a preparation to Death: And the Meditation of Death, the Rule of my Life. Unto my old and gray-head, O Lord, forsake me not; and let thy Fear keep me from forsaking thee: let me be amongst those that are planted in thy House, and flourish in thy Courts, who bring forth most fruit in their old age. Help me often to consider the danger I stand in, through the Multitude, Power, and Subtilty of my Spiritual Enemies: And to my Faith in thee, let me always joyn Fear; not only of Satan,

tan, *with whom I am continually to Fight, but also of the slippery paths of this sinful World, and the Frailty and Treachery of my deceitful Heart, and Sinful Nature, ever running after* Satan's *allurements, and conspiring, with him, my utter ruin. Let me ever remember, how* Satan *shews only the fair side of Sin, and chooses the fittest Instruments to deceive, and knows, how to sute his Temptation: and also of the Scourges which follow after Sin, the bitter Fruits thereof; how it unfits me for any Service, makes me miserable*

rable, what ever my condition be: And how thou wilt moſt certainly make thoſe that belong to thee, to feel the ſmart thereof, eſpecially if it be againſt Conſcience. Lord, let me never forget Satan's *deadly malice againſt thy beſt Servants: how few of them have ever eſcaped to the end of their lives, without ſome grievous Wounds! Let me not, O Lord, be drowſy, and ſecure, in ſo extream danger; nor lulled aſleep, when I am even ready to be utterly ſwallow'd up: but let me ever be preparing and buckling on my whole*

whole Armor, that I may ſtand faſt in this evil day, and preſerve my ſelf, until the Conqueſt be gotten, and I Crowned. O let me never deceive my ſelf, by imagining my caſe to be good, when I am but a Carnal Worldling, or meer Hypocrite; but, Lord, help me daily (but eſpecially before thy Sabbaths) to examin and try my Spiritual Eſtate, how I grow in all Graces, in more ſincere obedience to all thy Commands, Faith in all thy Promiſes, and in the power of all true Godlineſs: That I may hereby not only avoid all Hardneſs

Hardneſs of heart, Lukewarmneſs, Sleeping in Sin, prevent an evil Conſcience, with the dreadful Puniſhments thereof, and be kept from Satans power; but alſo may get ſtrong Conſolation, may be every day more filled with content and delight in thee, increaſing in Love to thy Majeſty, People, and Ordinances, in Zeal for thy Glory and Kingdom, full of Life and Cheerfulneſs in accompliſhing all thy good pleaſure, and ſubmiting my ſelf to thee only, and thy gracious direction in all things, having my Eyes and Faith fixed upon thee,

thee, believing thou wilt always watch over me for good, thy Fatherly care shall feed and supply all my wants, thy faithful and powerful Protection make me safe, and thy wise and holy Providence order all things for my advantage in the end. Save me, O Lord, from backsliding from thee after the manner of this evil Age, and preserve me from all the causes thereof: conceitedness of the goodness of my State; standing at a stay in Religion; neglect of any means of Grace, especially the Word and Sacraments; unfaithfulness

neſs in my Calling committing, or living in, any known Sin, without ſpeedy Repentance. Grant me to Glorifie thee, according to my Knowledge of thee; and ſo to love, and practice thy Sacred Truth, that thou mayſt never leave me, or in judgment give me up to vile Affections, a Reprobate Sence, or the ſtrong deluſions of Anti-chriſt. And now, O Lord, as I am in duty bound, I do here preſent unto thee, from an humble heart, this my Evening Sacrifice of Praiſe and Thankſgiving, for all thy Goodneſs and Mercy to me, a poor miſerable Sinner;

That

that I was born, and live in the shining Light of thy glorious Gospel, and am not, as others, under the darkness of Popery, and Tyranny of Antichrist, in all Afflictions and Misery: That I have any measure of Peace in my Spirit, when I might have been in continual horror of Conscience for my Sins, and left unto the power of Satan; that thou hast granted me health and sufficiency of the things of this Life, many kind Friends about me, my good Name and Credit preserved, and thy Blessings in any measure upon my labours; whereas

whereas thou mighteſt have ſmitten me to have lain continually Bed rid, tormented with moſt loathſome Diſeaſes and Sores, or, like a poor Lazar *to have begged my Bread from door to door; yea, to have layn without in the Streets, or in Priſon, hungry, naked, thirſtie, (as many, better than my ſelf do) deſtitute of Friends, in the midſt of cruel enemies, odious to all, my Name rottenneſs, and my labours accurſed: and what is more than all this, that thou ſhouldſt continue all thoſe kindneſſes unto me, notwithſtanding all my unthank-*

thankfulness, great impenitency, and hardness of heart; and altho' I have profited so little by the means of Grace, thou hast so long vouchsafed me, both of thy Word and Ordinances, thy Judgments, Mercies; Fatherly Chastisements, and Corrections, so that thou might'st in Justice have shut up all thy Loving kindness in heavy displeasure, and have cast me off, as one in whom thou takest no pleasure; it is thy Goodness, thy Goodness alone, which is the Fountain, whence all those rich Mercies flow unto me. And that thou mayst receive

ceive all the Glory, ſhall be the conſtant Prayer and indeavour of thy Servant, all the daies of his life: to the which, I do here ſolemnly engage, and bind my ſelf in thy Sacred Preſence; beſeeching thee, to Sanctifie unto me this night's reſt, that I be not troubled with any Terrors, or weakened with any Sickneſs, or impoveriſh'd by any Caſualities or Croſſes; but, that being defended under the Shadow of thy Wings, and by the Protection of thy holy Angels, I may be ſecured both from the Aſſaults of Satan, and the deſigns of evil

evil Men. Into thy holy Protection and Custody, O Father, I do here commend my self, and all (that through thy Goodness) do belong unto me: beseeching thee, both to hear and grant these my Requests, and all other things needful either for my self, or any Member of thy whole Church, for thy dear Son Jesus Christ, my Lord and Saviour's sake; to whom, with thy self, and the Blessed Spirit, be all Honour and Obedience, from Generation to Generation. Amen.

Our Father, &c.

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FINIS.